

Amir Mukhtar



Amir Mukhtar
(P.A.)
Did The Tive Justice

NASAN ZAFAR NAQVI

Translated By:
Durre-Shahwar Jafri

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I feel prestigious to write for Moulana Hasan Zafar Naqvi who chose to write about undaunted spirit and embodiment of sacrifice like "Amir Mukhtar". Because Moulana himself is a revolutionary person and his writings reflect him as soldier minded and a revolution oriented Philosopher.

Moulana has rightly selected the model of such hero and bring before new generation the annals of an eminent strategic soldier, the young generation has yet to acquaint with.

Certainly Moulana Hasan Zafar Naqvi has gifted young generation with his book, which will help them to promote their qualities and up life the characters to play a vital role in society.

Muhammad Anwar Shouq



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Amir Mukhtar

(R. A)

Lectures of Shah-e-Karbala Trust
Imam Bargah Rizvia Society
Year 1998 - 1419 Hijri

By:

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Dedicated
to
All Mukhtarians
of
The Present Age

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

Translating Amir Mukhtar was a unique exposure. We read the history of that era, written by eminent historians, however visiting those times and getting to know Amir Mukhtar r.a through the razor sharp wit and intellect of Hojjat-ul-Islam Maulana Hasan Zafar Naqvi was an experience of its own kind. I have tried to stay as close to his words as possible. The two languages i.e Urdu and English both are very rich languages. At times however, it becomes difficult to translate the subtle nuances and innuendoes typical of Maulana Sahib's speech, from Urdu to English.

A very distinguished feature of the speeches is its relevance to the present times. In this work Amir Mukhtar r.a and his companions do not appear just as grand heroes of history, only to be revered by the posterity. The great heroes — the ardent lovers of Ahl-e-Bait a.s come to life as three-dimensional characters. We feel their presence in our lives. We realise, that even today, when tyranny and oppression have to be overcome, their traits of character, and feats of valour are a guideline

for our present and future. They are not just glorified chapters in the pages of past, but a source of motivation for us, as well as our future generations.

I hope I have been able to convey to the readers, to a certain extent, what Maulana Sahib wanted to put across.

In the end however, there is a small request, when you read this preface please recite a Surah-Fatiha for my guide, my mentor, my motivator and my father Sayyad Mahdi Hasan.

Durre-Shahwar Jafri

Life of Amir Mukhtar (R.A.)

Muhammad Anwar Shouq (M.A., L.L.B.)

God has proclaimed of leniency to the cruel only for a limited period; sooner or later a tyrant will be taken to task. It is divine justice to punish the evil and reward the good. The Karbala tragedy is not a trivial event in human history. Therefore its natural retaliation was not to be delayed long. Though, the real revenge and compensation is yet awaited but a prompt and interim punishment in the wrath of God has been displayed in many forms.

Revolutionary actions of Amir Mukhtar and his retaliation reveal one of such natural vengeance. Though, it was very easy for Amir Mukhtar to support usurpers but he opted the tough task which bears witness that he was true to uphold and assist the cause of the Right.

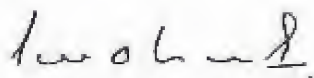
Amir Mukhtar's reaction clarifies that only to shed the tears at the martyrdom of Hussain (A.S) does not suffice the believer commitment to the love of Imam (A.S) and his clan. On the contrary, it needs to brace Hussain's revolutionary mission in letter and spirit. Commonly, we the believers pray "Oh! God bless us the death of martyr and let us lay our lives for the cause of love for Ahl-e-Bait" (A.S). Virtually, it brings dauntlessness in

us and we become fearless on any challenging situation. This is the philosophy of Mourning, this is the philosophy of Karballa and this philosophy is embodied in the person of Amir Mukhtar.

Simultaneously, it is the prestige of Moulana Hassan Zafar Naqvi who chose to write about undaunted spirit and embodiment of sacrifice like Amir Mukhtar. Because Moulana himself is a revolutionary person and his writings reflect him as soldier minded and a revolution-oriented philosopher.

As described by a world fame scholar Moulana Kalb-e-Sadiq, the tract, which Amir Mukhtar followed is an honest imitation of Karballa course, because, he did not bring revolution by unlocking the chains but he broke the chains of cruelty through strategic means. Moulana has rightly selected the model of such hero and bring before new generation the annals of an eminent strategic soldier, the young generation has yet to acquaint with.

Certainly, Moulana Hassan Zafar Naqvi has gifted young generation with his book, which will help them to promote their qualities and up life the characters to play a vital role in society.



Muhammad Anwar Shouq
Hyderabad, Sindh

Lecture 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٣٣﴾

“Among the believers are men who have been true to their covenant with God. Of them some have completed their vow, and some await. But they have never changed in the least.”(33:23)

Dear audience, the topic is before you. Inshallah I shall be talking to you about Amir Mukhtar for 9 days. Today is the introductory speech. I have to tell you certain things – firstly the reason for the selection of this topic. Usually it happens that the discussion about Amir Mukhtar [r.a] is left for the end i.e. in Rabi-ul-Awal; even then, only Mukhtar Nama is read. In a way that is also fulfilling the obligation- however, the reason I had in mind when I selected this topic was, that Moharram is at its peak.

During the first month- and uptil the Chehlum there is more fervour. After the Chehlum it is natural that, as the days of mourning are towards the end- by the 8th of Rabiul-Awal the mourning ends. One can see by the crowd in the procession that Momineen are busy in the programmes planned after 8th of Rabi-ul- Awal. That is why in my humble opinion the jihad of Amir Mukhtar r.a cannot be given due importance during those days.

Respected Amir Mukhtar [r.a] the great historical character—Don't see him only as a prediction and prayer of the Prophet [P.B.U.H], Maula-e-Kainat [a.s] and Ahalaibait [a.s], and think that is the only reason that we have to talk about him. Dear audience, in order to get a

proper historical perspective, we shall have to enter the atmosphere prevailing in the Koofah of those days.

We shall have to reach the people of that era. It is not that the Koofis were a weird nation—— now a days whoever breaches faith is called a Koofi—— it has almost become a metaphor. It is said, “Koofis practiced treachery”, “They practiced faith lessness”, it is not true, instead we will enter that environment and see that how many type of characters were there. When the Quran presents the stories of the Prophets [a.s] ——it does not do it for recreational purposes, but it is presenting them for “Take warning, then O ye with eyes [to see]”. Sura Hashr 2.

That means that in all the previous nations there were such characters. This can also happen amongst you—— these stories were presented so that you may keep them before you. Keep the past in front of you! Keeping the past in front of you find the path for the future according to your surroundings and standing. Find out where do you fit in the history, this is Sunnah, God says, “But they have never changed in the least”. It happens like this in every era. There are some that tread the path of Amir Mukhtar r.a, some follow the way of Sulaiman Bin Saroo Khazai r.a, where as others are not like them. In Koofah of that time there were different characters that is why I do not want to narrate only historical events; I want to present characters. How many types of people were there—— what role was played by whom? Who just talked glibly and did nothing.

There is a belief amongst us —— and I want to start from there. The belief is that once we hold a Lecture

our responsibility finishes. We beat our chest, what else can we do? That was why we were born. We are the nation who was born for Lecture and Matam. It is absolutely correct that we are the nation, who has been given the honor to mourn, "Sayyad-us -Shuhada a.s." Ponder upon this however, —while mourning are you obliging Hussain [a.s] and Zahra [a.s] in some way? Are you bringing your religion and participants of Karbala under some obligation? Don't you have some more responsibility? These Majalis are, infact an answer to this question.

My discussion is going to be very systematic. Now if we accept the above argument then what would be the reason for the uprising of Amir Mukhtar r.a? His uprising came after Karbala. If it were decided that after the tragedy of Karbala, whosoever would commemorate it would go to heaven——— those who don't would meet another fate. Then what meaning do the campaigns of Sulaiman-ibn-e-Khazai and Amir Mukhtar hold?

When some-thing is pre ordained—then, no obligation or duty remains, moreover as Amir Mukhtar r.a, was in prison when Karbala happened. He was not even free to fight—— so that he could raise the slogan, "I am penitent as I had not fought with the Imam (a.s) in Karbala.I am giving a sacrifice to rectify my mistake". This is a moment to stop and ponder, about the movement of Amir Mukhtar r.a.

When there is a tradition that if one holds a Lecture, one is exonerated or absolved, of the obligation towards Sayyad-us Shuhada a.s—— for after the Moharram of 61st year of Hijra, there is no other apparent incident to justify uprising. One should think about these things —— then why is Mukhtar rising up?

There are many kind of people. Remember there are two kind of tears —— the tears that come out of your eyes are of two types. Both are shed in love. Both kinds of tears are shed in mourning for Hussein (a.s). One kind of tears is like the one shed by Amir Mukhtar r.a. He also cried, inshallah tomorrow I shall go into the detail of this matter. You will see that when he was brought into the court of Ibn-e -Ziad — to view how the progeny of the Prophet (s.a) were being treated. He kept on crying and shedding tears. The effect these tears had on him was that he raised up an army of thousands of Momineen. He gave such a severe blow to Sufiānyiat, such a blow that it stands exposed till the dooms day.

I was reading the thoughts of Imam Ghazali, who belongs to the Ashari school of thought. He says,

“The incident of Karbala happened, it is bad that it happened, but we should not abuse Yazid, God might forgive him— as he is a creature of God.”

This is Imam Ghazali's opinion, that one should not condemn Yazid as God might forgive him. When however, the turn of Amir Mukhtar r.a comes — he has condemned him severely. Thus one rule for one person and another for the other. This is one school of thought.

Mukhtar [r .a] had given them such a blow that they kept on feeling its impact for centuries to come. Mukhtar [r.a] raised only one slogan, “ I shall wreak vengeance upon everyone involved in the killing of Hussain [a.s]”. But remember this is not the complete revenge of the blood of Hussain [a.s]. Killing a few thousand is definitely not the complete revenge; it will be completed by the Savior a.s who is yet to come—— the infallible Imams [a.s] have confirmed this.

Mukhtar [r.a] did whatever it was possible for him to do his actions gave a measure of peace to the Imams [a.s]. About six years after the tragedy of Karbala, on the 9th of Rabiulawal Mukhtar apparently lessened the grief of the Saadaat-e-Mohammad [s.a]. Though their grief was for lifetime — he however, provided the means to normalize their lives to a certain extent. They warmed their hearth and put oil in their hair for the first time after the tragedy of Karbala. It is Amir Mukhtar [r.a] who provided a modicum of relief to the Ahl-e-bait-e -Rasool [s.a]. It is he who brought some relief to Sayyad-e Sajjad [a.s].

There are many a complicated happenings during those times. Some of our scholars and researchers also get confused at times—— that maybe Mukhtar [r.a] did not have the permission of Imam [a.s]. That is not the case. To find the reality we will have to go into the era when Mukhtar [r.a] led the uprising. We will have to enter it now and see what kind of times were those—— and what measures Imam [a.s] had to adopt to grant his permission.

Now see the policy adopted by Sayyad -us-Shohadah [a.s] in this instance. I keep on repeating these things, so that they should be embedded in your mind. I am making this statement knowingly that, Yazid and Umer-bin-Saad did not make siege of Hussein [a.s] and his companions in Karbala; it was the Imam [a.s] who put the army of Yazid and Umer-bin-Saad under siege.

The pattern of war in Karbala was according to Hussain's [a.s] policy not Ibn-e-Ziyad's. The shutters of your mind will open one by one. There is a great tactic of Imam [a.s] seen in Karbala. Hussein [a.s] wanted to bring a revolution that would have no parallel till the

Dooms day. The difference between the other revolutions and Karbala is that when a new revolution takes place, the previous one becomes a story in the pages of history. It dies as a motivating factor.

This is the history of the world. See any movement, when one gains momentum the previous one loses its impact—— it just becomes a page in history, it just remains recorded that such and such revolution took place in that year, in that place.

Sayyad-us-Shohadah a.s wanted that the revolution that he brought about should remain alive. In other revolutions a large number of people died. One thing is however decided that whatever the volume of a revolution—— same kind of policy should be adopted. Now Imam (a.s) wanted that his revolution should stay alive till the Day of Judgement.

It should be fresh and blooming, whenever it is mentioned there should be freshness about it. Whenever Moharram comes Sufiyanat should receive the same severe blow that it received in Karbala. You can see that every year the commemoration of the tragedy of Karbala hits Sufiyanat in such a manner, that it screams; this is what the Sayyad-us-Shohadah (a.s) wanted.

Today is my introductory Lecture, it is my rule that I present the preface in the first Lecture of an Ashra. In a book the out line is given in the preface. People can understand from the preface whether the book would appeal to them or not. If the beginning is not appealing they leave it, so in a way this Lecture is a preface. It is a rule of good writing that the contents of the book should be made clear at the inception. The reader should not have to read till the end, then realise that the book was not of his interest at all.

Today I am discussing the introductory points—so that your mind gets acclimatized. From tomorrow Inshallah I shall go into the details. Now see the policy of bringing the children to Karbala—Other people criticize as to why did Hussain (a.s) bring the children to Karbala. Imam (a.s) knew what great role they had to play in Karbala. What duty they had to perform. What mission was going to be accomplished by the Saydaniyan and the children. Hussain (a.s) knew how that mission would progress.

In Madinah Imam (a.s) had left Muhammad Hannafiah (r.a) as his representative, on the other hand he was calling every-one to Karbala. He called Habib Ibne Mazahir (r.a) for help but left his brother in Madinah. Now we have to see the wisdom of leaving his brother in Madinah, at a time when he was taking almost everyone else with him, and writing letters of invitation to others.

In Karbala he was waiting for Hur (r.a). But he left his brother who was so strong that, in Siffeen when he was feeling tight and constricted while wearing Imam Hasan's (a.s) armour, he tore it apart with his bare hands. He was such a powerful person, who had fought in every war with his father. He was Ali's son, who sent him to fight in Jamal, Siffeen & Nehrwaan. Once he asked his father why was he sent more often on an attack, where as Hasnain (a.s) weren't called that frequently.

Maula (a.s) did not like his question and said that he made such a statement because, maybe something was lacking on his mother's side. He went on to tell Muhammad Hanafiah (r.a) that he should know that Hasnain (a.s) were the progeny of the Prophet (s.a) and Maula (a.s) said that he did not want any harm to come to them. So that was the valour of Muhammad Hanafiah

(r.a.) He was left as a vice regent of Imam (a.s) in Madinah.

Now you will wonder why I have brought Muhammad Hanafia (r.a) in the history of Amir Mukhtar (r.a). Dear audience, it is to show the wisdom of Imam's (a.s) policy. He knew that after Karbala the atmosphere would not be suitable for Sayyad-e-Sajjad (a.s) to give open permission for Jihad. After Karbala Imam Sajjad (a.s) made his Uncle Muhammad Hanafiah (r.a) the vice regent for his mission. Thus Hussain's (a.s) policy of leaving him behind in Madinah was vindicated.

Muhammad Hanafiah (r.a) was apparently leading a quiet life in Madinah. We however, know that a very significant role was played by this son of Ali (a.s) in the uprising of Mukhtar (r.a). Imam Hussain (a.s) left behind some persons — in a way Imam (a.s) left them to combat the future events. He surmised that Muhammad Hanafiah (r.a) was his brother — his blood, and he would represent him well. Inshallah in the later Majalis I shall go into the detail as to how Muhammad Hanafia (r.a) fulfilled his historical duty and helped Mukhtar (r.a) in his campaign.

He asked the Imam (a.s) and informed Mukhtar (r.a) about it verbally—he also gave him written permission about Imam's (a.s) consent. It was the written permission because of which, the son of Malik-e-Ushter (r.a), Ibrahim bin Malik-e Ushter took up the command of Mukhtar's forces, as his father had done during the time of Ali (a.s). Ibrahim bin Malik-e-Ushter r.a was the commander of Mukhtar's army.

Some people ask for the proof about the origin of Ali-un Wali-ullah. Now I want to give a proof about it. I had been waiting for such an audience, so that I may present the historical proof in front of them. Some people

contend that saying Ali-un Wali-ullah is not correct. They also question the saying of Ali-un Wali-ullah in the call to prayers.

Dear audience, today I shall give you the logic for it. Once I start with the historical facts there would be no time for it. This is the achievement of Ibrahim-bin Malik-e-Ushter (r.a), when he went to attack the murderers of Imam Hussain (a.s) his slogan was, "Ashad-o-an -la-illaha-illallah Wa ashad-o -un -a Mohammad-un-Rasool-allah, Ali-un-Waliullah". The first slogan, the first mention of Ali-un-Waliullah is found during the uprising of Mukhtar (r.a). His commander Ibrahim-bin -Malik-e-Ushter r.a shouted this slogan while attacking the enemy.

No Imam (a.s) objected upon the above practice. Now I shall discuss the logic of continuing with Ali-un-Waliullah. You will say that Imam (a.s) did not object to the slogan—but he did not condone it either. Listen, there is a rule of Shariah, a rule of Fiqh, that the saying of a Masoom (a.s), an act of a Masoom (a.s) and affirmation of a Masoom (a.s) which is called taqreer, are the three ways in which a rule is established. If Masoom (a.s) says that a rule is established, then it becomes a regulation, if he acts upon a rule, then also it becomes a regulation.

Now we have to consider what is affirmation or taqreer of Masoom (a.s). This happens when some act is performed in front of him and he stays quiet about it. It is again performed in his presence and he again stays quiet. It is performed for the third time amongst the sahabah and lovers of the Masoom (a.s) and he does not negate it. This is taqreer or affirmation of Masoom (a.s).

Thus during the time of the fourth Imam (a.s) the

slogan ALI-UN-WAHIDULLAH was used during the war. Slowly and gradually it became a distinctive feature of the Shi'ite of Hyder-e-Karar. Wherever they went they announced it in their Adan. That is why we do not call it 'wajib'. Some people say that it is not there in any book of Fiqh then why utter it? Listen, it is said to get closer to God, to seek nearness to Almighty and to get the recognition.

This was the reason no Imam (a.s) ever objected to it. Wherever the groups of Shi'ite went they used it in their 'Adan' and 'Kalima' as a distinctive feature, and Imam (a.s) accepted it. Once the Imams (a.s) accepted it, it became our mark of distinction till the day of judgement.

Dear audience, I have been waiting to explain about Ya-Ali—now God has given me the opportunity. Now we know that the first person to raise this slogan was Ibrahim-Bin-Malik-E-Ushtar r.a. When he attacked the murderers of Hussain (a.s) he shouted 'Ali-Un-Waliullah' and 'Ya Ali adriknī' that is he declared that "we accept the wilayet of Ali (a.s) and we are his followers and lovers". None of the Imams (a.s) negated it.

There is a lot of hue and cry raised about the conquest of Iran and Iraq. I will give you some hints about this. It is said such and such person conquered Iran and Iraq at such and such time. It was 13th or 14th Hijara when these countries were conquered. Some areas were conquered in the 12th century of Hijra year.

Who was the first commander of this army? At a time, when nobody was willing to go there. A time when Puran – Dakht was ruling there, till such time that the real king grew up. When he saw that the Muslims were conquering Persian Empire in parts, he made Rustem, a

great warrior, incharge of the Persian army.

Rustem attacked the Muslims and gave them quite a few setbacks. Firstly these areas were far away from the center of the Islamic empire, secondly the Muslims were less in number, thirdly Rustem was known as a brave fighter and people were scared to confront him. The first general who was willing to fight on the borders of Persia was Mukhtar's (r.a) father, Abu Obaida Saqafi. He attacked Iran and was martyred on the front. He was trampled under the feet of an elephant.

That was the first instance that the Muslims faced an army with elephants. When his army was scattered, he got down from his horse and cut the legs of many elephants, finally he was trampled himself. Amir Mukhtar r.a was a young thirteen-year-old at that time, but he participated in the war.

His uncle Saad was also there. Thus this family played a very prominent role in the conquest of Iran and Iraq. Abu Obaidah Saqafi was the first Muslim commander who took part in the conquest of Iran and Iraq, then his brother Saad followed suit. He became the commander after his brother's demise. Amir Mukhtar (r.a) participated in all those wars.

The biggest historical proof of this family's involvement in those conquests is the governership of Madayan bestowed upon Saad Saqafi by the third caliph. He acknowledged that it was for his services rendered during the conquest of Iran and Iraq.

Now it is said that, that person conquered Persia in that particular regime. The reality is that it was those slaves of Ali (a.s) who made those conquests possible. The historians have also mentioned those names, but they have not written that, that person was a follower of Ali

and Mukhtar r.a was his son. I have told these names to you, so that if you read Ibn-E-Khaldoon, Tabri or Abul Fada you will come across these names. I am not talking about our history books, though there also you will find the same names. You will also find the governorship of Madayan was given as a gesture of appreciation.

Amir Mukhtar (r.a) was born in the first year of Hijara. In order to distort history, some historians have written that he was born in the ninth year of Hijara. They say that neither he saw the Prophet (s.a), nor he kept him company. Coincidentally the same historian writes that he fought in the wars for the conquest of Iran and Iraq. Now what was a four-year-old child doing in a war campaign during the 9th, 10th, 11th, 12th and 13th year of Hijara. This makes it clear that the birth date of the first year of Hijara is more authentic. A thirteen-year-old brave—who had been trained well by his father, seems suitable for fighting in a war.

Bani Saqif is a branch of the tribe of Bani Hauzan. Saqeef was Mukhtar's forefather, known for his bravery. It was traditional amongst the Arabs, that the family was named after a person, who was prominent because of his valour or some other great deed.

Tribe of Quresh is such an example. This tribe was further divided into Bani Hashim and Bani Ummaya, Later Bani Abdul Muttalib, etc. Similarly amongst the Bani Hauzan there was a valiant person name Saqafi. Abu Obaidah Saqafi who died fighting in Persian war was his progeny and Mukhtar (r.a) was his son.

It is said that it was the Holy Prophet (a.s) who told Abu Obaidah that his son would avenge the murders of his descendents. There is another narrated incident that tells that Ali (a.s) was passing through the streets of

Madina. Some children were playing over there; Amir Mukhtar r.a was amongst them. He was five or six years old. Maula (a.s) picked him up and seated him upon his lap. He started kissing his arms, chest and head. Salman Farsi (r.a) and Huzaifa Yemeni (r.a) who were accompanying Maula –e- Kainat (a.s) were surprised as to why was he kissing the child with such fervor. Ali (a.s) eyes were full of tears and he said, "Mukhtar when will the time come, when you will avenge the death of my children?" He said that he could foresee that Mukhtar r.a would take revenge for the death of Hussain (a.s).

I will try to maintain sequence in the mourning part of all the majalis. I just said that Mukhtar r.a decided that he would treat every brutal murderer the way he had treated Ahl-e –Bait a.s. The experience of the sorrow and pain is very recent in our minds as it has been only two days since Sham-e –Chareeban was commemorated.

Aashoora-e –Mobarram has just passed, I do not want to break the continuity of the Majalis. I will be telling you about the events in Koofah and Syria; I however, want to dedicate the mourning of the first day to Mukhtar r.a. I pondered a lot, then the character that came to the fore of my mind was a cold blooded and accursed person. He narrated such a tale of horror that Mukhtar r.a stood up and fainted thrice. You must have visualised by now as to who was that cruel person.

Dear audience, it was no other than Hurmula. Minhal narrates that when Mukhtar's r.a had started the uprising and Minhal went to Madinah with the news for the Imam a.s. He said, "Maula Mukhtar has started the holy war. He is killing the murderers of Hussain a.s, his Ahl-e-Bait a.s and Ansar r.a, one by one." Imam-e-mazloom a.s said, "Has Hurmula met his end or not?"

When Minhal went back to Koofah he narrated that, "Mukhtar called me and asked me to sit beside him. I told him that Imam a.s was happy about the uprising." History has recorded this point, after such proof how can anyone doubt Imam's consent?

Minhal continued, "While I was sitting with Mukhtar r.a, a noise was heard outside, people were saying that Hurmula had been arrested. He was being brought to the court with his hands and foot tied. I said to Mukhtar, "Felicitations to you Mukhtar." Mukhtar r.a asked me, "Minhal why are you felicitating me?" Minhal told him about Imam's a.s query about Hurmula. He said, "Mukhtar today your Maula's wish has come true." When Mukhtar r.a heard that, he told the people to bring Hurmula in front of him.

When Hurmula was brought in Mukhtar r.a asked him, "What atrocity and cruelty did you perpetrate in Karbala? What blood- thirstiness did you practice, that my wronged Imam a.s is asking for your end?" Hurmula said, "Amir excuse me from narrating it, as you would not be able to listen to it." Mukhtar r.a ordered that he should be lashed. Hurmula cried out in pain, "Stop lashing, I shall tell you."

Dear mourners, then he said, "When Umer Bin Saad's orders reached me that I should reach Karbala, with my weapons, I had six arrows in my sliver. Three arrows went astray, where as three met the target. First arrow of mine hit the target, when the standard bearer of Hussain a.s would not stop. His arms had been severed but he still carried water in a leather bag. Ali's son hurried his mount forward.

Umer Bin Saad called me and said, "look Hurmula there is water in the leather bag that Abbas is carrying,

nothing seems to restrain him. Do some-thing so that the water should spill out on the ground. I started circling around Abbas Bin Ali. But he was bent upon the leather bag in such a manner, that I could not find the direction from which to target it. Then I saw one small spot; I hit the bag and the side of Abbas. When the water flowed to the ground Abbas Bin Ali's spirit was broken. I heard him saying to his horse, "Go back! Go back! Now I do not even have my arms to get some more water."

Mourners of Hussain a.s Mukhtar r.a started beating his head and chest; then he fainted. When he came back to himself, he asked, "What about the second arrow?" Hurmula repeated, "Amir excuse me. Do whatever you want to do with me, but don't force me to narrate the tales of my successfully hit arrows. You will not be able to listen." Again he was lashed, and then he began his narration. He said, "Listen Amir I hit my second arrow when the Syrian army was in disarray.

Hussain's few months old son had defeated the Syrians and Koofis through his quiet eloquence. Umer Bin Saad called out to me, "Hurmula there is total chaos. Hussain's six-month-old son has changed the scene of battle. Do something so that Hussain's speech should be cut off." Hurmula continued, "I took an arrow with three points. It had been dipped in poison. I took the target of Ali Asghar's neck."

Mourners of Hussain a.s, a few sentences as a food for thought. Targetting Ali Asghar's neck was not that easy. Once a gentleman, who is a 'Zakir-e-Hussain' told me an incident, about a time when he was travelling in India. There was a 'pundit' with whom he started talking about Karbala. The pandit asked as to what was the significance of the atrocities in Karbala—— how were

they unique. The Zakir said that he started telling him the details of Ali Asghar's death. When he reached the point, where Hurmula pointed his poisoned arrow with three points towards Ali Asghar's neck, the pundit said, "Please stop here! Do not go ahead."

When Amir Mukhtar r.a heard the details of Ali Asghar's "shahadah" he fainted again. Then he said, "Cursed one you did not even feel compassion for Hussain's few months old son! You had no quarrel with him. You had not asked him for bayiat." Then Mukhtar r.a asked Hurmula about the third arrow. Again he hesitated but upon being lashed he continued. He said, "Listen Amir, I used the third arrow when Zahra's dear one became unstable upon his mount. Hundreds of arrows were stuck in his body.

Some soldiers were hitting him with their lances, others were using their swords. Umer Bin Saad called me and said, "Hit an arrow in such a manner that Hussain should fall from his horse and meet his end." I put my arrow in the bow and went in front. I could not find a place to target. The whole body was pierced with arrows. The only place that I could target was the place of 'sajda' on his forehead. Ali's beloved could not stay upon the, "Zuljanah" after that, thus he came down.

Dear mourners, I will not rest satisfied till I utter this last sentence. It is said that when the holy body came down from the mount, it did not touch the ground, as it was resting on the arrows. But I say visualise from the eyes of your heart—there could be another reason too. When Hussain a.s came down a Bibi was waiting with her proffered arms, "Come my dear, come to me, had I brought you up, while working upon the grindstone, for this day?"

Lecture 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَّنْ قُتِلَ نَجْبَةً وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٣٣﴾

“Among the believers are men who have been true to their covenant with God. of them some have completed their vow and some await. But they have never changed in the least. (33:23)

Dear audience, yesterday, in my introductory speech I told you about certain things, today we shall move ahead with those points of discussion. There are two things, which I want to present before you today. Firstly a complete introduction of Amir Mukhtar (r.a). Though it is very difficult to give a complete introduction of this multifaceted person, however a comprehensive sketch of his personality will come before you. Secondly I want to give an introduction of Koofah; as to what real Koofah stands for. It is said about the Koofis that they do not have any faithfulness in them.

Today however, I want to tell you that the Koofis were more faithful to the Ahl-ul-Bait a.s than people of any other city. They sided with Ahl-ul-Bait a.s in many historical events; but their one act of faithlessness and cowardice wiped out all that they had done. It often happens, a human being performs many a good acts, but in the end he commits one wrong, which vanquishes all the good deeds; the attitude of Koofis when Imam Hussain (a.s) went to Karbala did that way for them.

There is a point to be noted and it is a reality of history that, the largest numbers of Shuhadah-e-Karbala

amongst the 'Awan and Ansar' were Koofis. Those who rose up to avenge the death of Imam Hussain (a.s) were also Koofis. Sulaiman Saroo Khazai r.a, and his companions belonged to Koofah.

The ones who stood up later with Amir Mukhtar (r.a), amongst those also the Koofis were in majority. A single act of theirs however, brought them a bad name. Anyone who breaches faith with the Prophets a.s and Imams a.s brings grief to his entire nation. Those who rose up to avenge the tragedy of Karbala were pious people, but one act of the people of their native town left a bad name for them, for all times to come. It will always be repeated that, there is no faithfulness to be found amongst the Koofis.

Many a people from one place accuse the persons of another place, of being Koofis. This shows that breach of faith is possible in any part of the world; in fact it is a human trait found everywhere. Throughout the world when self-interest is at stake, very few people have the courage to put behind their personal interests and face the dangers to save the truth. That is why it is said in Surah-e-Ahzab verse 23

"Among the believers are men who have been true to their covenant with God. Of them some have completed their vow and some await. But they have never changed in the least."

Not all but a few fulfil their promise to God. Some of them have passed away, some are still there. This is how this cycle of nature goes on. There is going to be no change in this.

Amir Mukhtar r.a the son of Abu-Obaidah was born in the first year of Hijra. The Prophet s.a blessed Abu-Obaidah and gave him the news of a son who would

wreak vengeance upon the murderers of Prophet's s.a grandson. Every Imam a.s blessed Mukhtar r.a and prayed for him. So first of all I would like to remove the wrong conception about Mukhtar r.a.

Many historians, even some of our own scholars have also accused him of being power hungry. Some have accused him of Megalomania. As Amir Mukhtar r.a predicted some events before they happened, thus his enemies alleged about him, that he considered himself to be a god or prophet.

It was said that he made up all the stories to set a stage to gain power. Though the reality is that Masoomen a.s told him about all those things. Maula-e-Kainat a.s lifted him upon his shoulders and blessed him. Amir Mukhtar r.a had come into this world to fulfil a mission. He completed it and went away from here.

He always talked about his mission. The clear proof of it was that when Amir Mukhtar r.a was imprisoned by Ibn-e-Zaiyad, he met Meesam-e-Tammar r.a who was also in the same prison. Meesam r.a embraced Mukhtar r.a and felicitated him on the fact that he had heard from Maula-e-Kainat a.s about the time when Amir Mukhtar r.a would be imprisoned. He said he would be freed soon and then he would take revenge from the enemies of Prophet's s.a grandson.

Mukhtar r.a told Meesam r.a, that he would also be martyred, while praising Maula a.s. The parts of his body would be dismembered; his tongue would be cut off. Dear audience, that was not the knowledge of unknown, neither was it 'Ilham' or 'Wahi'. That knowledge they gained from those who were the most knowledgeable ones, and who had brought them up. Mukhtar r.a though he was older, used to get knowledge

from Muhammad Hanafiah r.a.

Amir Mukhtar r.a took special lessons from Muhammad Hanafiah r.a. That was why Muhammad Hanafiah r.a played an important role in Mukhtar's uprising. He got permission from Imam (a.s). So Mukhtar was a student of Muhammad Hanafiah r.a. I think I don't have to tell you as to whose student was Muhammad Hanafiah r.a.

I introduced Mukhtar's father in the previous Lecture. In the 17th year of Hijra Mukhtar r.a was made the governor of Madayaan. That was a boon for his father's services in Iraq and Iran where he was martyred. Mukhtar r.a was very young, so he got his uncle Saad-Ibne-Masood Saqafi appointed in his place. He remained in that office during the third government, Maula's a.s reign, and Imam Hasan's a.s times. Maawiah did not remove him from the office but changed the area. It is important to note here that, Maawiah who did not leave any official from Maula's a.s time alive, left Mukhtar r.a alone.

He martyred some officials from Ali's a.s time, removed others from their office, crippled a few and, imprisoned the rest. Just a few were left for certain reasons. Family of Mukhtar r.a was so powerful and resourceful that Maawiah did not dare to remove them. He transferred Saad-bin-Saqafi from Madayaan to Mousul. Later he shifted to Hirra a place near Koofah. Mukhtar also shifted with his uncle.

Now I want to tell you some-thing about Koofah. Koofah was not an ancient city, its foundation was laid down in the 17th year of Hijra. It is necessary to understand the background of Koofah and learn a bit about its history. Koofah was a garrison town. There were

no old natives living over there. The population mostly consisted of settlers, most of them from the army. Saad-ibne-Abi-Waqas laid the foundation of Koofah in 17th year of Hijra. It was a necessity to station the army over there, as the wars were going on. Those were the early days of Islam; Iran and Iraq were attacking borders. Koofah was three miles away from Hira—now both the places are adjacent.

The place that is now called Koofah was uninhabited. On one side of it river Euphrates was flowing. Saad-bin-Abi-Waqas built hundred thousand huts over there, the soldiers were inhabited in those huts. Thus the foundation of the city was laid and it was called Koofah. A place, where, people congregated. Before that there was no such city as Koofah—it was just a camp.

Some people say that it was called Koofah because the soil of that place consisted of small pebbles and sand. Then a flood came and every-thing was destroyed. It is also said that the hutments were burnt down in a fire that had spread wildly. When the straw huts were burnt down, stone houses were made. Thus it became a proper cantonment. This was the reality of Koofah—it was an army encampment, and its foundation was laid by Saad-bin-Abi-Waqas.

Why did Maula a.s make Koofah his capital? When the mischief of Jamal cropped up, it had its base in Makkah but then it reached Basra. The reason was that the people of Jamal had many supporters in Basra. Thus Maula a.s had to go to Basra. I am just giving pointers instead of going into the details. You listen about the events of Jamal and Sifteen throughout the year and they are not even a very direct part of my topic.

When people of Jamal occupied Basra and

tortured Maula's a.s representative, Usman-Bin-Hanif, and martyred many Momineen, first Maula a.s sent Mohammed-Bin-Abu Baker r.a, along with Meesam-e-Tammar r.a. In those days the governor of Basra was Abu Moosa Ashari. He was one of those apparently pious looking persons; in fact you could call him a pseudo pious person.

Such people have often damaged the cause of Islam, their likes are found even today. They cultivate the reputation of being pious and honest. It is said about them that they wear such ordinary clothes, they do not care about their food. Often such people wear torn abba, at times their shoes and socks are of two different colours; In short it seems that they do not care about themselves at all. This false piety can be found even today, and it has always damaged the society, because people are taken in by such kind of persons and they attain certain status amongst them. Thus Abu Moosa Ashari who was a hypocrite became adamant about his stand. He said that confronting or fighting the people of Jamal would cause great mischief, as a Muslim would be shedding the blood of another Muslim.

Mohammed Bin Abu Baker r.a went back to Maula a.s and told him that Moosa Asheri had incited a great revolt in Basra. He was misleading the people who had become victims of his apparent piety and were not listening to Mohammed Bin Abu Baker r.a. Then Maula a.s sent his son Mohammed Hanafiah r.a. After that he sent Imam Hasan a.s. When Imam Hasan a.s addressed the people of Basra the influence of Moosa Asheri lessened. Koofa was the first city of Iraq that supported Maula a.s whole heartedly in Jamal. In a way they were in the vanguard of Maula Ali's a.s forces.

Since the people of Koofah were in the advanced guard in Jamal as well as Siffeen, maximum number of martyrs and injured of those wars were from them. Since they shed a lot of blood with Maula-e-Kainat a.s, you will realise how easy it was to provoke such people. The hypocrites amongst them said, "Look your people have been killed" "your people have been murdered and your houses plundered. We told you not to be on their side." Such times are ripe for those apparently pious people— to throw their net and turn the people against the right path.

When Imam a.s left Basra after Jamal he criticized the people of Basra very severely. He said, "You are an army of a females. I can foresee that you will drown. I can see those top most minarets of your mosques going under water. You will remain perpetually in the path of floods." He condemned the people of Basra, and then he reached Koofah, where he was given a rousing and wholehearted welcome. Such was the condition of Koofah at that time; there was a vast majority of Maula a.s's lovers living in it. I am telling you all this, because of the incidents that would follow.

The power of Abu Moosa was shattered. Thus he kept a grudge in his heart. He thought that he was the real governor of Basra and all the caliphs had kept him on that post. It was during the time of Ali a.s that his false piety was exposed, thus he was waiting for a chance. In the war of Siffeen whether knowingly or unknowingly this falsely pious person was the one, who was responsible for the wrong choice of a leader.

Whatever happened in Siffeen its seed was sown soon after Jamal. Koofis were told that their people were killed in maximum numbers. They were told to ponder

on what happened after that, a treaty was signed, so the blood of their dear ones was shed in vain. From that point onwards, a change occurred in the attitude of the Koofis. Their fervor for Jihad became less, they became lax, their spirit died and their passion diminished.

The group of Khawarij, who were responsible for the war of Nehrwan also, comprised of Koofis, in majority. When their belief was shaken they confronted their own Imam a.s. Maula a.s was aware of that nature of theirs, which was why he made it his capital.

There was one more problem, till such time that the Muslims were used to facing difficulties, in the way of God, they did not evade the holy wars. As soon as they started receiving the bounties of the holy wars, they started caring more for wealth rather than fighting in the way of God. The result was that the fervour for the holy war diminished. It was the same condition in Madinah.

When Maula a.s started for Jamal, there were only one thousand people from Madinah compared to the twelve thousand from Koofah. Maula a.s could feel that the people of Madinah had become wealthy since it was the capital, and a lot of war bounty was going there. Their passion and fervour for the defense of their religion had lessened. At that time Koofah was the center of Islamic towns. On one side there was the border of Iran and Iraq, that was why Maula a.s made it his capital, temporarily at first. When however the mischief of hypocrites started raising its head Maula a.s had to stay there permanently. Koofah had become a center of mischievous plotters.

There was a network of spies; spies of Ibn-e-Zubeir, informers of Maawiah and many more, they created a massive problem for the peace of the region. The problem reached the extent that when Maula a.s

asked the Koofis, to combat the Syrians, who had attacked the city of Ambaar, they were not ready to fight. Maula a.s gave many sermons to encourage them, you can find these in Nahaj-ul-Balagha; but the Koofis were not ready to come out and fight even in the face of imminent destruction and devastation.

Maawiah's people came, plundered and went away. They kept on attacking one city or the other. I am telling all this to you, so that you may decide your future against that scenario. The enemies came looted a place and ran away, others were happy that at least they were safe. Maawiah's people attacked another town, killed several people over there and went away, as the Momineen were digressed and scattered. Meanwhile Maula a.s was getting all the news.

Mohammed Bin Abu Baker r.a sent a message that he could not control Maawiah's men as he did not have enough men to fight with. He appealed to Maula a.s to send help. Ali a.s sent Malik-e-Ushter r.a. A plot was hatched up. Some people amongst the supporters of Ali a.s were bought over by the enemy. Malik-e-Ushter r.a was treacherously martyred by poisoning while he was on his way. Remember that was the atmosphere of Koofah in those times. The environment had become such that people were selling their conscience.

What happened with Hasan a.s when he sent his first standard bearer Qais Bin Saad to fight? A rumor was spread that Imam Hasan a.s had signed a treaty. Another rumour was spread in the army led by Hasan a.s that the standard bearer Qais Bin Saad had sold his allegiance, and had turned to Maawiah's side, who was the governor of Syria. As a result the morale of both the factions of Hasan's a.s army was dealt a jolt, they started

fighting amongst themselves. Those plotters were found and dealt with severely. Now see your own condition where are you going? What plots are being hatched in your time? How is your nation being distracted and scattered? If you do not pay attention to it now, a very bleak scenario awaits us in future.

To return to the subject when Maula a.s came to know about the martyrdom of Malik-e-Ushter r.a, he gathered the people in the Mosque of Koofah. He tried to arouse them by telling them that it was bad that the enemies came, killed and went away, while they failed to rise up for Jihad. Still nobody stood up except for a few faithful companions like Hujr-bin-Addi r.a. Maula a.s went out of the mosque in a very disappointed frame of mind.

A short time back it was the same Koofah, where the slogans of support for Maula a.s and Jihad were being raised with great fervour and passion. After such a short time the spirit had died down. Now see the mirror—first there was such fervour that it was said, “we shall conquer the world”. After some setbacks all the hue and cry came to an end. All are running in different directions, searching for the corners to hide. Some are saying, “what have we done?” Some are accusing others that they had to face a great loss because of them. Please leave alone this kind of attitude. Bring unity amongst your ranks.

After being confronted with cowards Imam Ali (a.s) went out of the mosque of Koofah and stood with his back against the wall of the mosque. Now have a look at the crowd in Koofah, it was a crowd comprising of Maula's a.s lovers, all those who believed in him. He gave the sermon that is present in Nahaj-ul-Balagha, it is as famous as the sermon given when the Syrians attacked

the city of Ambar. He said, "It is a woeful moment for him who has friends and companions like you. If it were possible I would have given ten of my people and taken ten of his. He is on the path of evil and I am your righteous Imam. I ask you to come out for the holy war, but you do not stand up for jihad". That was the condition of the Koofis, a marked difference had come over them within four years. That was the reason why Maula a.s made it his capital.

Mukthar r.a settled in the same Koofah along with his uncle. When the the governorship of Madayaan was offered, he went to Madayaan but maintained a house in Koofah. Meanwhile the conditions in Koofah changed. Amir Mukthar r.a was a lover of Ahl-e-Bait a.s. Firstly I want to introduce him through the Ayema-e-Masoomeen a.s; then I shall tell you what policy he adopted to help the Masoomeen a.s. I have already mentioned what the Holy Prophet s.a and Ali a.s thought about him.

People indulged in treachery against Imam Hasan a.s at the spot of Maskan. What exactly happened with this Masoom a.s? When the tide turned against him, some of his own people attacked his tent. The imam a.s was injured. Then his brothers, Abbas r.a and Mohammad Hanifiyah r.a surrounded the tent with the help of the tribe of Hamadan. They saved the Imam a.s with great difficulty. They took him away amidst the throng of attackers.

Saad Bin Saqafi was the governor of Madayan at that time. He was a lover of Ahl-e-Bait a.s, thus they hid the injured Imam a.s over there. Mukhtar r.a was also present in Madayan at that time. He could see the turn of events, that even friends had been treacherous towards Imam a.s. The Koofis had shown treachery to the father

as well as the son. Those who had called themselves as the friends of Imam Hasan a.s were turning against him and attacking him. In fact this is the nature of some people, under certain circumstances.

Mukhtar r.a at that juncture made a safety plan for Imam a.s along with Aawud Harsi. He confided in Aawud that he was scared that his uncle might bend under the pressure of Maawiah and hand Imam Hasan a.s over to him. Look and note what kind of atmosphere prevailed in Koofah at that time. Father suspected the son, brothers were wary of each other. Everybody tried to guess for whom, the other person was working, what agency he belonged to. If you look around yourself today, same kind of atmosphere prevails. Similar sorts of things are happening. So do not consider this story as a tale of the past. Keep this history in front of you, so that you formulate a path for yourself in the difficult era of today.

Amir Mukhtar r.a made a plan and went to his Uncle Saad Bin Saqafi. He tried to test him. In fact some historians cite this dialogue as an example of Mukhtar r.a's mercenary character, they say that later he made an excuse. The reality however is that according to his plan he told his uncle, that Maawiah was becoming very powerful.

The war was at an end and Maawiah had subdued almost all the Islamic cities and towns. His uncle asked him, "Then what?" Mukhtar r.a answered that it was an appropriate time for handing Imam Hasan a.s over to Maawiah. He said to his uncle that he would get a better post, more land and a lot of wealth; moreover he would be on the right side of Maawiah. These sentences are present in history. Saad bin Saqafi was extremely angered by Mukhtar's r.a words. He caught Mukhtar r.a by the

throat, and said that he did not expect that kind of attitude from him. He said how could he hand over the progeny of the Prophet s.a to his enemies, for the worldly rewards.

Mukhtar r.a asked his forgiveness, and told him that he just wanted to be sure. He said to his uncle that he could see that even those who were very close to the Imam a.s were leaving him. He just wanted to know that whether his uncle had any negative thoughts for the Imam a.s, then he would try to take him to a safe place. After that he re-assured the Imam a.s that the swords of his family and himself were there to defend him from every harm. They would not allow any enemy to reach near him.

Now come to Karbala on the day of Aashoora. Towards the end of the day, specifically at the time of Ali Akbar's death, Imam Hussain a.s remembered Mukhtar r.a, who was imprisoned in Koofah at that time. He said, "Mukhtar when will that day come, when you will avenge this innocent blood?" He also addressed the army of Yazid and said, "Very soon a person will come who will rule over you". He continued that whatever atrocities they were indulging in, he would take revenge for that. Now those who cry out that Mukhtar r.a did not have Imam's a.s permission to rise up, should note the above.

Somebody asked the fourth Imam a.s about Mukhtar r.a. He replied, "May God bless Mukhtar who gave comfort to the eyes of us Ahl-e-Bait." People also say that he did not have a written permission of Imam a.s. It was the discretion of the Imam a.s. He was Imam-e Zamana a.s, he had command over the knowledge of the entire Universe; he decided about the channel according to the atmosphere that was prevailing after

Karbala.

It is strange that people are ready to trust the strategies of their political leaders, but they do not trust the prudence of Imam-e-Masoom a.s. Don't see the apparent state of affairs. When Imam a.s brings about a revolution, when he adopts certain policy—— it remains as such till the end of the world. When you will accept this then you will realise in what manner an Imam-e Masoom a.s takes a movement forward.

When the worldly politicians start their rule, their political stand is appreciated; their tactics for gaining power are praised. In a short while that politician is criticised and condemned. At times he is imprisoned or runs away with all the accumulated wealth. It happens all the time that for the same politicians there are slogans of, 'Zindabad' very shortly followed by, 'Murdabad'. Not only this but, the cruel politician again emerges as a down trodden figure. The system is so outdated and vile, that it converts a cruel person into an oppressed one. The same persons, whom the whole world recognises as oppressors, when they are imprisoned, people start calling them the wronged ones. This is the level of understanding of our people, who claim to have great political awareness.

Yesterday they were calling a person a tyrant; today they are singing his praises. They will get his freedom by calling him an oppressed one. Tomorrow, again they will start condemning him and say, he has started indulging in all sorts of wrongdoing. The problem is you do not recognise people—whether a person is on the right path or the wrong one. When I say, 'you' I don't mean it literally, but people in general.

When the fourth Imam a.s said about Mukhtar r.a, "He has brought comfort to our eyes, he has given us

satisfaction." It means that he did not want to give his permission in writing, but gave an indication of willingness—thus he made a channel for it. Muhammad Hanafiah r.a his uncle was used as the intermediary. That was how the plan was executed.

Let us see what our fifth Imam Muhammad Baqar a.s says. Mukhtar's r.a son Hakim-bin-Mukhtar went to Imam Baqar a.s and said, "Son of Mohammed s.a people decry my father and tease me". Imam a.s asked, "What do they say about your father?" Mukhtar's r.a son said, "They say that my father was a fraud and liar". Imam a.s said, "May God bless your father, he helped us Ahl-e-Bait. Our widows got married because of him, he created the conditions so that our women could put oil in their hair". Then he embraced Hakim and told him that his father was one of the blessed ones. Imam Baqar a.s explained, "For five years Hashmite women did not put oil in their hair. No smoke came out of their hearth. It was your father who made it all possible. He brought comfort to Ahl-e-Bait a.s, he is under the blessing of God. God will punish those who say vile things about your father."

The sixth Imam Jafar-e-Sadiq a.s says "No Hashmite woman put kohl in her eyes, dye in her hair or warmed her hearth, till such time that Ibn-e-Zayiad reached his just deserts at the hands of Mukhtar r.a". This was the opinion of Ayemma-e-Masoomen a.s. To doubt it because of the historians, who accuse him of megalomania, an opinion based on some predictions of his—is not correct. What about the predictions associated with other figures. It is said that a woman cried out for help from Sindh, and Hajaj replied from Iraq, "I am coming, I am coming". What was that? Was he a

prophet or what? On the other hand Mukhtar r.a was only telling the things that he had heard from Ali a.s. He was a student of Maula-e -Kainat a.s and his sons. That was why he said that Imam a.s had told him. Which Imam-e-Masoom a.s told Hajaj about the crying woman? He did not even believe in Imamat, how did he come to know?

There is another story about a leader. The Muslim army was in Egypt. The infidels dried up the Nile and said that, the water would start flowing again, only when their priests would pray. That news was sent to the leader and he was asked to solve the problem. He wrote a letter to the river, " O Nile, flow by the will of God". He said, " Put this letter in the river. The dried river will start flowing again". They say that the river read that letter and started flowing. Whose miracle was that? Was he a god or prophet? When it is some-thing concerning Ahl-e-Bait a.s the whole outlook changes, every-thing appears false.

On the other hand a woman is calling from Sindh, and an inhuman person like Hajaj replies, "I am coming, I am coming". History is writing it, and nobody is questioning, as to how Hajaj heard the plea. It is said that Raja Dahir looted the caravan and the Muslim women were calling for help. He was replying from Iraq — that he was reaching soon. How did that happen? Was he a god or prophet? The problem is that a bias against the progeny of the Prophet s.a has stopped such people from discerning right from wrong. If the same kind of intuition is associated with Ahl-e-Bait a.s and those who love them, it is declared to be blasphemy and infidelity.

When Mukhtar r.a talked about his plans it was said that he declared himself to be God. He was an infidel. In reality he was not an infidel, but he had heard all that

from Masoomeen a.s. He understood the purpose of his creation. All the Imams a.s have prayed for him and blessed him. They have declared him as being their helper and friend.

To sum it all up, I gave you a background of Koofah, what was the town like and what kind of people lived there. They were not natives but had come from other places. They changed with the conditions, but in the inner recesses of their hearts they still loved the Ahl-e-Bait a.s. They had seen their characters closely, Maula-e-Kainat a.s had lived amongst them, and they had observed his character at close quarters. They were however, scared to come out in the practical field, though there was love in their hearts.

Dear audience, I am bringing all this before you, with great courage. If I did not have courage, I would also have talked like others. The conclusion that I am drawing for the Lecture of today is, that love is something else and having the courage to show it in the practical field is another thing. Koofis had love, but they failed, were unsuccessful in the practical field.

When the question of sacrifice arose they withdrew, as it could be followed by martyrdom and plundering of their houses. The Koofis stepped back at that. As Farzdaq the poet said, "The hearts are with you but the swords are against you." When it is said that their swords were against the Imam a.s, it did not mean that they actively attacked the Masoom a.s with their swords. "Swords being against him" meant that they would not do what the Imam a.s wanted them to do. When one does not help the Imam-e-Zamana a.s, it is a clear indication of the fact that the person is against the Imam a.s. It does not matter whether one comes out in the field with the

foes of Imam a.s or not.

Dear audience, this was what I wanted to present before you. Remember love is of two types and tears are of two kinds—as I have already told you in my first Lecture. One type is to keep on shedding tears passively. Now I am not saying that one should not cry, but there is another kind of grief that turns a person into Sulaiman-e-Khazai r.a; it converts one into Ibrahim-bin-Malik-e-Ushter r.a. You can decide for yourself, which kind of grief is more exalted and has more rewards. There is a reward for both—but a much smaller one in the first instance, where as the second kind of sorrow makes one stand with the likes of Mukhtar r.a.

Mukhtar r.a made it clear in Koofah that tragedy of Karbala had happened. If he had wanted, he could also have just shed tears, while lying low like the Koofis. He however made it clear that, it was not the right path. One had to raise one's voice and stand upto Yazeediat. When Mukhtar r.a rose up in the 67th year of Hijra—Yazeed the man was not there. But was Yazeediat also finished? Definitely not! The qualities of Yazeediat were ever present. Let me ask you a question today. "Is Yazeediat finished today?" The answer that is usually received is, "It is still present". Then I ask you, "Has it stopped moving towards its goals?" The answer is in negative.

Thus the evil Yazeedi forces are still active against Hussaini forces. What a great historical tragedy it would be if 'Hussainiat' stopped defending the right cause. When you are accepting that the forces of evil are busy in their mission, then what is the duty of the Hussaini forces? Decide for yourself can we say, "This is not our job". The Hussainis will have to go forward like the

participants of Karbala. They will have to counter Yazeediat according to the demands of the contemporary period. They will have to think how to defeat those forces of evil. They will have to direct all their capabilities towards it. This is what is called the "work of Hussain a.s". We have to work like Mukhtar r.a..

Pray to God that something entirely opposite would not happen. Instead of fighting Yazeediat I hope that we do not start fighting amongst ourselves. We have brought ourselves under such problems —that it seems difficult as to how we are going to extricate ourselves from them. Now how do we get rid of these problems? Unfortunately some people want their monopoly upon the leadership of our nation. Some have started selling the nation. Others have started hatching schemes with vested interests.

The self-proclaimed leaders who come forward as the sole voice of the nation—you can't stop them or criticize them. If some realistic and relevant remark is made, they say that person is against Azadari. Dear audience, what is all this? All these are ploys of evil. Look into your hearts, if any person talks about corrective measures he is falsely blamed on many accounts, it is said, "Look he is against Azadari and true worship of God".

People enjoy practices like rumour mongering. A small incident takes place; its hue or colour is totally changed and then it is spread in that manner. The rumourmongers enjoy themselves thus. They however don't realise that their mischievous behaviour is causing great harm to the nation, which can cause grave problems. This is not the time for all this.

The enemy is eyeing us and we are involved in

our internal squabbles. As soon as Moharram comes, everybody comes forward and declares himself to be the biggest mourner of Imam Hussain a.s. They want to be in the news. They want the people to know that they are the champions of the nation. They want to have a monopoly on the leadership. In fact these are the people who sell the nation and bring a bad name to it.

It never happened that our Ulema would bow their heads in front of the worldly rulers. Today see it with your own eyes—how they sell their nation. You read it in the history——keep the mirror of history in front of you. They think it is a great honour to meet the Prime minister or the President. If they are invited to the Government House for a cup of tea they are very happy to sell their souls for it. Now no voice of truth would come out of their throat, which has been fed with bribe. How would they fight against oppression now? Now they will just make requests to the oppressors, “Please do this”. “Please do that”. They have eaten the fruit that forbids them to speak out the truth. Dear listeners it is essential to describe this scene in front of you.

In order to understand Mukhtar r.a, you also have to know that in what kind of times did he rise up. People are surprised that his government finished so soon. Don't be surprised at the short tenure of his government; wonder about the fact, as to how he gathered so many people, and managed to kill each and every murderer of Hussain a.s and his companions r.a. When you see the nature of the Koofis, then observe the Jihad of Mukhtar r.a, it seems almost an improbable phenomena.

Today I am finishing my speech after keeping two points in front of you. Firstly, the background and atmosphere of Koofah. Secondly the contention of

Ayemima-e-Masoomen a.s that tells people not to suspect the righteousness of Mukhtar r.a. Mukhtar r.a was from a very resourceful family. He had four brothers and one sister named Safia. His sister was the daughter in law of the second caliph, and wife of Abdullah bin Umer. In fact there is a scheme of Nature even in this. Later on I shall tell you how this relationship helped Mukhtar r.a in his mission.

Dear Mourners today is the 13th of Moharram. I want the masaib to be an integral part of what I have discussed today. 13th of Moharram is the date of the burial of the martyrs of Karbala. The Syrian and Koofi army stayed in Karbala till the 12th of Moharram. The ladies of the Ahl-e-Bait a.s and Ansar were made prisoners and taken away on the bare backed camels, without any seat.

Umer Bin Saad buried his own soldiers. The holy bodies of the martyrs were left unburied in the desert. Those were the bodies of the persons about whom the Prophet s.a and Maula Ali a.s had said that their blood would make the land sacred.

The soldiers of Yazid thought that they were insulting them by leaving them unburied. On 13th when the siege of Ghazaria finished, the folks of Ghazaria i.e the women of Bani Asad went to get water from the canal. They saw some unburied bodies there. They understood that the cruel army had buried its own dead and left the others without burial. Those ladies held the first Lecture in Karbala. They wailed and cried for the grandson of the Prophet s.a. Then they went back to their houses.

They called their men and said, "You made a promise to the grandson of the Prophet s.a, when he bought the land from you, you said that you would bury the bodies of his side." Now note this, the men of Bani

Asad remembered their promise but they said to their women folk, "Do not utter a single word. Stay inside the houses. Can't you see what kind of atmosphere prevails? You have seen the battle yourself. Do you want all of us to be killed; and our houses burnt down. Take heed! Do not mention any burial yet." You will say, "What kind of people were they? They did not want to bury the body of the Prophet's s.a grandson."

Dear people the human nature does not change. You look around you, people are killed, and a dead body is thrown in front of a house after the killing. First of all the person, in front of whose house the body is thrown, locks his house and runs away. He is scared that the police would take him and his family away or the killers might kill him. You have seen these games of death being played for years. You understand very well, how scared the people are. A house is looted, even a person is killed during the robbery, but people are told at gun point not to file an F.I.R. People know the identity of the murderer, but they cannot lodge a complaint. The nature of the people is same. Thus Bani Asad were petrified, they said, "We will not go. They will kill us and burn down our houses." Even today the same thing happens. Houses are looted and then put upon fire. People who oppose those robbers and looters are killed.

When the men of Bani Asad refused to go, the women gathered together. A woman said, "Listen Hussain a.s also said, that if your men do not come forward, then you should bury our bodies." The other women agreed that they had made that promise. The women took the spades and cudgels and went out of their houses. They went to Karbala in a procession. The small children followed their mothers and said, "We also promised

Hussain a.s, we will also help in burying him, and his dead."

The women and children proceeded towards the sacred ground. The men felt ashamed of their cowardice and went after their women folk. They realised that there was death in both the ways. If their women buried the dead and they remained behind, they would die of shame. If they buried the Shohadah, there were chances that Ibne Zaiyad would have them killed.

One was a death of dishonour, the other a death of honour. In the first instance of dishonorable death there was no chance of redemption in the world hereafter, and hell would be their abode. The other death was a death of glory. They put the wraps over the heads of their women folk and told them to stay inside. They said that how could they live with honour if their women went to the battleground.

Dear mourners, the irony is that there were crowds of Muslims, but their honour was not at stake, when they saw the family of the Prophet s.a being dragged in the bazaars without their veils and wraps. They only felt the pinch, when their own women wanted to go out. After sending their women inside Bani Asad went towards Karbala. Some of them stood on guard, so that if the army arrived from Koofah they would warn the others. When they were about to start the digging of the graves, a man on guard came running. He said that a rider was coming towards that side. They picked up their weapons, and decided that first they would kill Ibne Zaiyad's man, then bury the dead.

When the rider came near they were surprised to see him. Though a young man, he was very weak. He had a 'horny yoke around his neck, and there were chains

and fetters on his wrists and ankles. They asked in surprise, "Who are you?" He said, "Listen brothers I have come to help you." They said, "How will you help us?" He said, "You do not need to dig the graves. The graves are ready. You just remove the sand from the places that I indicate." Then he pointed out a place.

When they removed the sand from the surface a grave appeared. The young man said that he had to lower the most trampled body in that grave. The body was shattered and in parts. Two bodies were trampled by the hooves of the horses on the tenth of Moharram. One was the body of Hasan's dear one and the other was Zahra's dear Hussain's body.

There are sentences in the Ziarat that first Imam Hussain's a.s body was heavily pierced with arrows, then it was trampled under the horses' hooves. The frail young man said, "Do not touch the body, just bring me a cloth. The young man started gathering the parts of the body, one by one. When the body was assembled the Bani Asad wanted to help. He stopped them and said, "Do not come near me. Those who are going to help me have already arrived."

The Bani Asads say that they did not see anyone, but they could feel that some people were helping the weak young man, in lifting Hussain's a.s body. The young man went in the grave with difficulty. Then he put his head on the chest of that body and wept a lot. After some time he came out. Then he asked them to help him in reaching the bank of the canal. There they saw a body without arms. He cried, " Ah! My uncle! Then he embraced the body and kept on sayng, "Ah! My uncle! Ah! My uncle Abbas! He pointed towards a place.

Bani Asad removed the sand. He buried the body

with the help of some unseen forces. He stayed there for quite some time. Then he asked the Bani Asad to put the rest of the martyrs in a big grave. He again went towards the first grave. Two graves appeared alongside that first grave. In one he buried the eighteen-year old son of Hussain a.s, in the other one he laid the six-month-old martyr of Karbala. None of the bodies had their heads attached to them. The young man wrote on the main grave that it was the grave of Hussain Bin Ali Bin Abutalib a.s.

Bani Asad had some what guessed who he was. In order to be sure, they requested him to introduce himself. He flung himself down on Hussain's a.s grave and said, "I am the son of Hussain Bin Ali a.s, whose head was raised on a lance. I am the son of Hussain a.s whose body was trampled under the hooves of the horses. The parts of whose body were severed. I am the son of Hussain a.s whose encampment was put on fire after his death. The ladies of his family were taken away on camels with bare backs and no seats. They were taken through the bazaars without any wraps and veils."

Lecture 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

“Among the believers are men who have been true to their covenant with God. Of them some have completed their vow and some await. But they have never changed in the least.” Surah Ahzab Ayat

23

Dear audience, yesterday a young man asked a question about Amir Mukhtar r.a. He asked that, what was my opinion about a contention of Mukhtar r.a, where he called Muhammad Hanafiya r.a Imam Mahdi, and presented himself as his assistant. He has asked my view about it. I am not aware of any such declaration by Amir mukhtar r.a. What more can I say about it, except that it is an absolute lie and propaganda. Neither did he call anybody Imam Mahdi nor did he declare himself to be his assistant. All this is Ommaiyad propaganda.

So far as the questions are concerned, many questions would be answered automatically, in the coming Majalis. This is just the beginning, however, give me the questions. I shall collect all of them and give their answers in the last Lecture. Just a lighthearted aspect of it is that—when I give your answers in the last Lecture, you will not be able to probe further. This ashra would be finished and I would be gone.

Now back to the serious discussion, “Among the believers are men who have been true to their covenant with God. Of them some have completed their vow and some await. But they have never changed in the least.”

There are many who claim or promise to do something, but very few are able to fulfil their word, at the time of need. Since the present topic is history of Amir Mukhtar r.a.—thus I shall give an outline, about the events that preceded his uprising, though you have often heard about them, during the first Ashura of Moharram. You have also heard about the martyrdom of Hazrat Muslim Bin Aqeel r.a, on the 9th of Zilhaj. I won't discuss all that. Just to retain the continuation of the topic I shall tell you a bit, about the background of Muslim's r.a death.

When Hazrat Muslim r.a was martyred where were all the Koofis? After all the entire population of Koofah was not faithless. Habib-ibn-e-Mazahir r.a was there; Aabis-bin-Abi-Shakiri who was martyred later was also present. Muslim Bin Ausaja r.a, who reached Karbala and was martyred over there was also in Koofah at that time. When Muslim Bin Aqeel r.a was killed where were all of them?

When you glance at Karbala, Aabis-bin-Abi-Shakiri r.a reached there and he is amongst the martyrs of Karbala. Muslim Bin Ausaja r.a arrived in Karbala and sacrificed his life for the cause of religion, same was the case with Habib Ibne Mazahir r.a. Now there was a proper sequence of events. Those people didn't react suddenly on receiving the letter or news of Imam's a.s arrival in Karbala. Even before leaving for Karbala they were lovers of Ahl-e-Bait a.s. They did not start caring suddenly for the Imam a.s, when his letter reached Koofah.

The question is when Muslim Bin Aqeel r.a reached Koofah, how did he present his case? What happened all along his campaign? In order to understand all that it is necessary to present a short background of

those days.

When the question of "Bayiat" was raised in Front of Imam Hussain a.s in Madinah, he left that city and went towards Makkah. While he was in Makkah he started receiving the letters of the Koofis. The point to remember over here is that the letters did not reach the Imam a.s while he was in Madinah. Sayyad-us-Shohadah a.s left Madinah as he had two choices before him. He had to accept the allegiance of Yazid or leave the city of his grandfather s.a. Yazeed ordered the governor of Madinah Waleed Bin Atbah That he should ask Imam Hussain a.s to accept the Bayiat of Yazeed, if he refused his head should be severed and sent to Syria. Imam a.s ofcourse refused to accept the bayiat. Walid did not want to colour his hands with the blood of Hussain a.s. Imam a.s chose a middle path he left Madinah.

When Imam Hussain a.s was leaving Madinah the news of Maawiah's death and Yazid's accession to the throne reached far and wide in the Islamic world. Meetings were held in Koofah. The question before them was, "What shall we do?" They said that they were lovers of Ahl-e-Bait a.s. They had remained in the bayiat of Maula Ali a.s, then they supported Imam Hasan a.s. They decided that their leader should be the person who was the rightful heir of the Prophet s.a.

The first gathering related to this issue was held in the house of Sulaiman Suroo Bin Khazai r.a who was ninety years old at that time. All the well-known leaders of Koofah were there. Sulaiman Bin Saroo Khazai r.a kept the problem in front of them. He said, " Now an impious libertine like Yazeed has been appointed over you. Over here a weakling like Noaman Bin Bashir is his governor. What shall we do accept him as our leader or choose somebody else?" People said that there was

only one leader for them, 'Hussain Ibne Ali a.s'. They said they would follow him, and do Bayiat upon his hand. They asserted they would join his army and support him wholeheartedly.

When people became excited, Sulaiman Bin Saroo Khazai r.a. calmed them down and presented a realistic picture before them. He said, "There is no heir to this seat except for Hussain a.s, but think seriously, are you going to remain on his side?" people of Koofah were vehement in their proclamation that Hussain a.s was the only leader for them. They decided that they should write to him. Infact they said to Sulaiman Bin Saroo Khazai r.a, "You write from our side that he must come here immediately. Tell him, 'Whole of Koofah is with you. We shall support you and rise up against Yazeed the impious libertine.'

Sulaiman Saroo Khizai r.a. was ninety years old, he understood the temperament of those people. He had seen the ups and downs in the behaviour of the population of Koofah. The way the Koofis had behaved during the time of Maula Ali a.s and Imam Hasan a.s —all those events were known to him, he knew those people of Koofah through and through. Keeping in view the experiences of the past, he asked the people of Koofah not to be emotional, he also told them to desist from taking impetuous decisions.

You have seen that if something happens people get excited. That was why Sulaiman Saroo Khazai r.a. said, " Don't be emotional, ponder a bit, this is a very sensitive issue. This is not as easy as you think. Think about this if we call the Imam a.s, and he comes, if you leave his side after he reaches here—— what will happen then? If you turn away from his bayiat at that time, then what?"

The people of Koofah protested that, how could Sulaiman Saroo Khizai r.a even think that they would leave the Imam a.s, change the bayiat or break their promise to him. They were swearing upon God that they would never change. They brought Sulaiman r.a under pressure and said to him that he had grown old that was why his valour had lessened. They stated that they would lay down their lives while helping the Imam a.s. Sulaiman Saroo Khazai r.a said that he had not lost his courage; the main point was that when Imam a.s reached Koofah, then if the Koofis left his side, they would never be able to walk with their heads raised with dignity. Every body promised to support and defend the Imam a.s.

The first person who declared his allegiance or bayiat was Habib Ibne Mazahir r.a. He said, "Sulaiman I assure you that if Imam a.s comes here, I shall be at his side. You write to Maula a.s in my name that I shall be with him till my last moment, until I sacrifice my life for him. I shall fight, till such time that I can hold a sword in my hand." Then Aabis Bin Shakari came forward. Seeing such emotions and passions of the Koofis he asked Sulaiman Saroo Khazai r.a to write the letter and tell the Imam a.s that they were with him. Muslim Bin Ausaja r.a and Hani Bin Urwah r.a also came forward. In their visages Sulaiman r.a saw the faces of those that were reliable, and had been tested time and again. He knew then that they would not leave the side of the Imam a.s till the end.

There was also another kind of people in Koofah. Muhammad Bin Ashas was the son of a hypocrite. In fact the entire family were hypocrites. I want to introduce this man to you because he was the son of Ashas Bin Qais, who proved to be a turncoat in Siffeen. He was in

Maula's a.s army, but he took bribe and sided with Maawiah. Even before Sifteen he was in touch with Maawiah. He had promised him that when the time of war came he would leave Ali a.s and go over to Maawiah. It happened exactly in the same manner. When men from Maawiah's army raised the Holy Quran on their lances—Ashas was the foremost person who asked Ali a.s to stop the war. You listen about various incidents related to those times, I do not want repetition I am just pointing out an important aspect, and then I shall proceed.

When the Holy Quran was raised on the lances in Sifteen, only few minutes were left when Malik-e-Ushter r.a would have brought about the end of war. Those cowards in Maawiah's army raised the Holy Quran on the proposal of Umru Bin Aas. That was the moment about which Ashas Bin Qais had been briefed. He was to leave Ali's a.s side at such a critical moment. He left Ali a.s along with ten thousand men, saying that they would not fight against the Holy Book. He did that because the deal in which he had sold his religion had already been finalised with Maawiah.

Again it was him who surrounded the tent of Imam Hasan a.s along with his men. That was Ashas Bin Qais, and Muhammad Bin Ashas was his son. Jawdah Binte Ashas who poisoned Imam Hasan a.s was the daughter of Qais Bin Ashas. Thus it was a family of hypocrites. Muhammad Bin Ashas and Umru Bin Hajaj were also amongst the people, who insisted upon writing a letter to Imam Hussein a.s. They were amongst those who wrote the letter and, they were also in the army of Umer Bin Saad, when he went to Karbala to fight Imam Hussain a.s. Muhammad Bin Ashas was also mainly responsible for the martyrdom of Hazrat Muslim r.a.

If you analyze those characters you will observe that there are many kind of people in the masses. Some show passion and fervour but later on bargain with the enemy and, sell off the interests of their own people. They themselves benefit from the situation, but leave their nation in a lurch. The nation is left without a leader. Poor, innocent and clueless people sometimes follow one person, at other times they file behind another, after being ditched in the midstream. When some people sell their conscience, they get worldly benefits— like wealth, power and position. The entire nation however, suffers because of them.

The first letter that was written from Koofah by Sulaiman Saroo Khazai r.a, was sent to Makkah with the signature of one hundred and fifty prominent people. The religious aspect was also mentioned in it. It was stated that Imam Hussain a.s was the rightful Imam, thus they would follow him. If he did not lead them, they would complain to God. In a way they were narrowing the choice for the Imam a.s. When people were ready to rise with him, against the oppression, it became obligatory for the Imam a.s to lead them.

The letter was sent and one hundred and fifty people went from Koofah to Makkah to re-assure the Imam a.s. The Koofis who went to Makkah were good people. They were Mominin, valiant and courageous ones. They did not realise at that point that most of the people would leave Imam's a.s side. It only becomes clear in the field of war that how many people would keep their pledge, and how many would turn their backs. While slogans of passion and fervour are being raised, it is not written on people's faces as to how many would go ahead and how many would leave the field. When the war starts,

then it becomes clear. In the war of Uhud when the adverse time came, many ran to the top of the hills, the rest scattered in all directions, trying to find nooks and corners to hide. It was then realised that

How many could remain steadfast, under a difficult situation. Uhud is not the only Ghazva during which such scenario occurred, such scenes can be found in many places. Firstly a lot of passion is displayed and slogans are raised. When however, difficult times come, they try to find the alleys to disperse and find safety. Names are changed. In reality they had not visualised as to what could happen in a war.

Here I want to quote from martyr Mustapha Chamran, the pious and brave warrior of God, who started the Jihad in Lebanon. See how the mujahideen in Lebanon have tormented and harassed their enemies. A few thousand mujahideen showed that light for a dignified existence is not fought by numbers but by valour and spirit. Martyr Mustapha Chamran consolidated the ranks of the mujahideen of Lebanon. At that time he was the Minister of defense. Later he was killed on the front. He made a strange statement. He stated that when the bugle of war is blown and the trumpets of battle are heard—— it becomes possible to discern a brave man from a coward. For before the blowing of the trumpets of war everybody boasts but very few are left later on. It is easy to sit in the safety and privacy of a drawing room and claim to perform deeds of valour, however, it is a very daunting task to face the enemy on the war front. This does not become clear till such time that one faces the real situation.

The caravan of one hundred and fifty Koofis reached Makkah to meet the Imam a.s. As a response to the delegations and letters of the Koofis Imam Hussain

a.s sent his ambassador Muslim Bin Aqeel r.a to Koofah, he also gave him a letter for the Koofis. He wrote, "People of Koofah, I have received your messages and letters. If you are true to your word, and if you will defend me, and support me in the struggle for the cause of God, then I am ready. I am coming for an uprising, however as a proof of your support, first do Bayiat on the hands of my brother Muslim r.a. When he will reassure me that you are faithful to me, then I shall come to you." This is the gist of the letter that Imam Hussain a.s wrote to the Koofis. He gave the letter to Muslim r.a who was going to Koofah as his representative.

Muslim Bin Aqeel r.a went back to Madinah. He had left two of his sons in Madinah, he took them along with him. Muslim r.a had four sons. Two were young men who fought and died in Karbala. Ibrahim and Mohammad were younger; he took them to Koofah.

Muslim r.a reached Koofah in the month of Zilhaj. Firstly he stayed in Mukhtar's r.a house, as his guest. Mukhtar r.a went to receive him outside Koofah on his arrival, and took him to his own house. The Bayiat started from there. In the evening there was a gathering in the Mosque of Koofah, and people pledged Bayiat on the hands of Muslim r.a. It has been narrated that eighteen to twenty thousand people pledged their allegiance. All of them did Bayiat on the hands of the representative of Imam Hussain a.s. At that time Muslim Bin Amar Baliha or Muslim Bin Abdullah wrote a letter to Yazeed, as he was Yazceed's spy.

Such spies are found every where, and they always send their reports to their centre; in return they get some material benefits. Thus he wrote to Yazeed, "Your representative Nauman Bin Bashir is very weak, nobody

listens to him. Muslim Bin Aqeel has come to Koofah and thousands of people are doing Bayiat upon his hands. A great mischief is going to be created for you. Send some harsh person over here.” As soon as Yazeed received that letter, he sent a letter to Obaidullah Bin Zaiyad, who was the governor of Basra. He wrote to him, “as soon as you receive my letter, get control of the governorship of Koofah. Nip the mischief in the bud, and send the severed head of Muslim Bin Aqeel to me, as soon as possible.”

Ibne Zaiyad started for Koofah. Before reaching there he found out what was happening there. He came to know that the conditions had changed in Koofah. The majority had done bayiat upon the hands of Muslim bin Aqeel r.a, and the Shias were quite content. They had left for other areas to gather support. Habib Ibne Mazahir r.a, Muslim Bin Ausaja r.a, Aabis Bin Abi Shaib Shakiri r.a all had left for other towns and villages to gather more men for the army. They had received the news that Imam a.s had left Makkah. All the faithfuls were going to the surrounding areas of Koofah to gather support and help for Imam a.s.

When those lovers of Imam Hussain a.s left Koofah, Ibne Zaiyad hatched a plot. He and his fifty companions wore black turbans; he hid his face with the end of the turban and entered Koofah in the evening. His agents had already spread the news that Hussain Bin Ali a.s was reaching Koofah. Thus his agents were scheming and plotting like that. You know how news is spread. Ignite a spark here, before I reach Malir, the news would have reached there with additions. Rumours spread like a jungle fire. It is an evil practice, some-times such false news causes such great harm, that you cannot even imagine.

As soon as the news about the arrival of Imam Hussain a.s reached the people, the entire city came out to welcome him. People thought that they were welcoming Imam Hussain a.s, so they were raising slogans for his welcome. They were loudly pledging Bayiat at the hands of the Imam a.s, one after the other, in a procession. Ibne Zayiad had a good idea as to how far the things had reached. Then somebody said that the man who had entered Koofah was not Imam Hussain a.s, but the new governor of Yazeed, Ibne Zayiad. He had entered Koofah to take charge of the city. Citizens of Koofah were shocked; a hush fell over the crowd. They started backing out in groups.

Ibne Zayiad reached the governor's house in great anger. He ordered the people to gather in the mosque, then he gave a speech. He said, "It is my habit to catch hold of an innocent person, instead of a sinner; a friend instead of a friend. If a person does not raise his head, I am not concerned with him. If anybody would raise his head and support Muslim Bin Aqeel, I won't leave him. I shall arrest his family members. If a person is absent, I shall catch hold of those who are present." This happens even now. The culprit runs away, his family is made hostage. This is the tradition of Ibne Zayiad that if the son has run away, put the parents and siblings in jail; he will come back himself.

Ibne Zayiad announced that he would catch hold of those who were present, in lieu of those who had left. He also announced that he would not hesitate to cut off the heads of the suspects. He boasted that nobody could be more bloodthirsty than him.

When Amir Mukhtar r.a heard the news of Ibne Zayiad's arrival, he realised that the war was inevitable. He shifted Muslim bin Aqeel r.a from his house to Hani

Bin Arwah's r.a residence. The events from that point onwards are usually included in the mourning part of the majalis—I however, don't want to break the sequence of events.

When Muslim Bin Aqeel r.a was left alone, where was Amir Mukhtar r.a? War had not started till then, so why he did not help Muslim r.a? The fact is that Mukhtar r.a left Muslim Bin Aqeel r.a at Hani Bin Arwah's house and left Koofah, for the neighboring towns and villages, to gather support for the attack. He thought that it was easier to combat Ibne Zayiad at the onset.

On the other hand Ibne Zayiad was a most vicious and vilest of man, whom Yazeed could have sent. He started sending messages to the leaders in Koofah, that he wanted to meet them. In the meetings he gave the impression that the army that was going to control Koofah would be reaching there in a day or two.

As I have told you that Muslim Bin Aqeel r.a was hiding in Hani Bin Urwah's r.a house. Ibne Zayiad wanted to know where he was. He gave a thousand dirhams to his slave Mauqal and told him, to present himself as a lover of Ahl-e-Bait a.s and find the whereabouts of Muslim r.a. Mauqal went to the mosque of Koofah, and said that he was a lover of Ahl-e-Bait a.s from Basra; he added that he wanted to meet Muslim Bin Aqeel r.a. People took him to Muslim Bin Ausaja r.a. Muslim Bin Ausaja r.a was impressed by his protestations of love for the Ahl-e-Bait a.s. In spite of being convinced about his sincerity, he stalled him for a day or two. Finally he was fully convinced, that the way Mauqal was crying, he was sincere to Ahl-e-Bait a.s. He took him to Hani Bin Urwah's r.a house to meet Muslim r.a. Mauqal did Bayiat on the hands of Muslim Bin Aqeel r.a, and assured him about his faithfulness. Ibn-e-Zayiad found out about

Muslim Bin Aqeel's r.a hiding place in that way.

Shareek Aaur Hamdani was unwell. Ibne Zayiad sent a message that he wanted to visit him on his sick bed, to inquire about his health. Shareek immediately sent a message to Muslim r.a that it was a good chance for him to kill Ibne-Zayiad, while he was visiting Shareek Aaur's house. Muslim could not bring himself to act in such a treacherous manner; his Hashimite valour prevented him. Shareek was annoyed over that, he said to Muslim r.a, "You have wasted such a good chance." Muslim Bin Aqeel r.a told him that he could not attack in that sly manner. Shareek Aaur died three days later.

Ibn-e-Zayiad sent a message to Hani Bin Urwah r.a, "You are my relative, but you have not called upon me uptil now. You were ill before, but now you have recovered." Hani r.a was summoned to the court, some of his acquaintances went with him. Asma Bin Kharija was amongst them. At first Hani Bin Arwah r.a was reluctant about going to the court. Muhammad Bin Ashas, Umer Bin Hajaj and Asma encouraged him to go. They tried to convince him that no harm would come to him. They told Hani r.a that he belonged to a very large and influential tribe, Ibne-Zayiad would treat him properly; there would be no oppression against him.

When Hani r.a reached Ibne-Zayiad's court he realised that the situation was quite adverse. Ibne-Zayiad said, "I have been here for so many days and, you didn't even contact me." Hani Bin Urwah r.a said, "I was ill." Ibne-Zayiad said, "You seem healthy now". Then he asked, "What is the news of Muslim?" Hani r.a said, "I don't know" Ibne-Zayiad said, "I have heard that he is hiding in your house." Then Ibne-Zayiad called Mauqal.

When Hani Bin Urwah r.a saw Mauqal, there was no choice left for him, he said, "Since it has been

discovered, listen, as he is in my protection, it is my religious obligation to protect his life. Give me time to inform Muslim r.a so that he may leave my house". Ibne-Zayiad said, "Do you expect me to behave in such a foolish manner?" The discussion heated up and Ibne-Zayiad injured Hani Bin Urwah r.a, in his anger. After injuring Hani r.a, Ibne Zayiad ordered that Hani should be put in the prison. When Hani's tribe came to know about it, they surrounded the Amceeri Palace.

Such are the moments when pseudo pious religious leaders come forward to support the oppressive rulers. They help them as they have been fed by those higher ups—— they do it even at the cost of being treacherous to the religion they represent. Ibne Zayiad made Qazi Shareeh responsible for calming down the enraged mob. I am writing about the past, in the mirror of those by gone days you can see the present. Ibne-Zayiad ordered the unconscientious Qazi that he should use his position in the society. He was told to calm down the people, by his tricks of false piety.

Qazi Shareeh went to the door and said to the people, "Nothing has happened, you have heard a rumour. Hani is well and having parleys with Ibne-Zayiad. He is our guest, and he is quite safe." Poor innocent people thought that such a senior religious scholar was speaking the truth. They went away satisfied. Those people did not know that, that man had sold the interest of his nation. The rulers had bought him over, to pass religious decrees in their favour. When the masses are enraged over some issue, and the rulers cannot control them, he and his likes are called to pacify them.

When Muslim Bin Aqeel r.a heard that Hani Bin Urwah r.a had been arrested, he assessed the real situation. He knew that some people were still on his side. He

understood that it was his last chance to strike, as with the passage of time, the matters would get from bad to worse. He immediately ordered his supporters to attack the Governor House, get Hani r.a released, and kill Ibne Zayiad. Muslim Bin Aqeel r.a had ten thousand men with him. See the irony of human nature — there were fifty thousand men with Ibne Zayiad the evil one. In short, the army of ten thousand surrounded the Governor's house.

The battle started, Ibne Zayiad's soldiers suffered a severe set back, they enclosed themselves in the Governor's house, along with him. The soldiers with Muslim r.a were shouting, "Release Hani." Ibne Zayiad sent six of his men, for a treacherous onslaught on the psyche of Muslim's r.a soldiers. Just see what those six agents of evil did. They pinpointed those who were weak in faith. Such people are easiest to attack. If a person lacks faith, that is the pillar of a Momin's character, it becomes easy to demolish his moral stand. Thus the morally weak and cowardly people in Muslim's r.a army were identified. It was impressed upon them that a huge army contingent was arriving from Syria; it would destroy them all. They were told not to fight a losing battle— but go home. They were advised that they should wait and see as to whom would win.

The agents of Ibne-Zayiad said, "When Imam Hussain a.s will reach Koofah we will also be at your side. Let the Imam a.s arrive with his army. Don't be hasty, see the presently prevailing conditions and take heed. If the Syrian army will reach here before Imam Hussain a.s, then all of you would be destroyed. Who can stand in front of the power of a government?" I am explaining all these things because of the younger generation. All those opportunists entered amongst the

ranks of Muslim Bin Aqeel's r.a supporters. The future of their families came in front of people's eyes. They started whispering to each other. A match had been struck, and the fire spread—the latent differences started coming to the fore. Various kinds of discussions were going on. Gradually people started dissociating themselves from Muslim r.a. When some major tribe withdrew, others also followed suit.

Muslim Bin Aqeel r.a kept on shouting that they should not lose that opportunity. The people however, continued to back out. Only a few persons were left with Muslim Bin Aqeel r.a; when he started his prayers the doors of the houses closed. Muslim r.a was left searching for refuge. Ibne-Zayiad's mission was successful. At one time he himself was under siege—— then the entire nation became his hostage.

Dear audience, if you peep into your recent history, you will find a tyrannical ruler and subversive autocrat, under your siege. Then he found some turncoats in your ranks and files. They were the Mir Jafar and Mir Sadiq of your nation. The 'Darbari Mullahs', who sold their souls. A hegemonistic plan was made to buy out such people, present in our ranks. They planned that once such people were successful in creating a rift amongst us, our force would break and unity would be shattered. Once they had achieved that, they could deal with us in the manner they wanted to,

Now I have given you a gist of the details. While presenting this topic before you, I am assessing it all along, so that you may also analyse it and come to a conclusion. Just knowing the details is of no use. Listening to the speeches and weeping on the mournful portion and getting some boon from Allah is not enough. You will get return for your tears but, there is a milestone

ahead of it. Do you want to move forward or not? Your boat is going round and round in a whirlpool, do you want to drag it out or not? If you want to stay in the same condition then remember, conditions won't remain the same, they will get worse. If you do not move forward— you will be pushed backwards and insult and defamation will become your fate.

Now back to Muslim Bin Aqeel r.a, who was trying to find refuge in Koofah. He was welcomed in a house, but the son of that Mominah Too'a was a spy of Ibne-Zayiad. The enemies were searching for Muslim r.a. They wanted to kill him, as he was very vociferous in his protests against them. At that point nobody dared to support Muslim Bin Aqeel r.a. The man representing the Imam a.s of true faith of Allah was left all alone in such a big town.

A contingent of three hundred soldiers was sent to capture Muslim r.a. Too'a's house was sieged. When Muslim r.a heard the noise of horses' hooves he left his food, dressed up in his armour and unsheathed his sword. The Mominah Too'a said that she could try to help him escape in secrecy. Muslim Bin Aqeel r.a said, "No, since the battle is looming ahead— I am a Hashimite, I would prefer a fight upon a flight. I would prefer a death of honour to a life of degradation." Then he prepared himself to face the imminent death, with a smile on his face.

He asked Too'a to open the door. The door opened and Maula Ali's a.s lion attacked the men of Ibne-Zayiad with such ferocity that they ran away. Zayiad's men asked for help. I will shorten the account of the battle, as you keep on listening about it. Finally Muslim r.a was badly injured. Aqeel's son was injured but still the enemies could not control him; thus they caught him with treachery. After arresting him, his head was cut off and

his body was dragged through the bazaars of Koofah. The head was sent to Yazeed while the body was hanged on the gate of the city. Hani Bin Urwah r.a was also treated in the same manner.

I have already told you, that few real Shias, who were dwelling in Koofah at that time, were outside the city. Some of them reached Karbala—the others were arrested and put into prisons. People like Muslim Bin Ausaja r.a could never forgive themselves. They never expected that as soon as they left Koofah, the Koofis would behave in such a treacherous manner. Muslim Bin Ausaja r.a was martyred in Karbala on the day of Ashoora.

Now let us go back to Mukhtar r.a. When he came to know, that the conditions were changing in Koofah, he started for Koofah to help Muslim bin Aqeel r.a. On his way he was praying all the while that he should find Muslim r.a alive. On the way he heard that Muslim r.a had announced an uprising against Ibne-Zayiad, and he had laid siege to the Governor's house. He picked up speed, as he wanted to reach Koofah as soon as possible. When he went a bit ahead he heard that the Koofis had changed and Muslim r.a was left all alone; Ibne Zayiad's men were searching for him.

When Mukhtar r.a heard all that he wept a lot and told the people, "Look what have the Koofis done, I left him safe and sound." Then he heard about Hani Bin Urwah's r.a arrest. When he reached near Koofah, he met a man from the tribe of Bani Asad, who was reciting verses about death. Mukhtar r.a asked him as to why he was reciting those verses. The man said, "Today, an honourable, pious and brave person, a member of the Prophet s.a's family has been murdered brutally. His head has been severed and the body dragged through the bazaar. Now his body is hanging on the entrance of the

Governor's house." When Mukhtar r.a heard that he guessed the reality, he asked, "Tell me the name of that man." The man from Bani Asad said, "Aqeel Bin Abutalib's son Muslim r.a, the representative of Imam Hussain r.a was treated in this manner."

On the confirmation of the news about Muslim's r.a death Mukhtar r.a started wailing. He thanked those who had come to help Muslim r.a, and told them that Muslim r.a had been martyred. He asked them to go back.

When he reached Koofah he saw a black flag and the camp of Umer Bin Harris. The trumpets were being blown, and it was being announced, "Whosoever would come under this flag, there will be amnesty for him." From that point onward the real historical role of Amir Mukhtar r.a started. Amir Mukhtar r.a was a bit indecisive about his entry into the city of Koofah. Finally he decided that the prudence was to enter under the flag of Umer Bin Harris. In that way he would get time to gather the Shias and make a plan of action. Thus he sought amnesty under the flag of Bin Harris.

Bin Harris appreciated Mukhtar's r.a co-operative attitude. He said, "Ibne-Zayiad is very mistrustful towards you. Now I have a chance to save you. I shall tell him that you are the first person to come under this flag." Bin Harris told Ibne-Zayiad, "You were so mistrustful of Mukhtar. You know the first person who came under your flag was Mukhtar r.a." Ibne Zayiad asked, "Has Mukhtar really come under my flag?" Harris said, "Yes." Ibne Zayiad called Mukhtar r.a, to his court.

Amir Mukhtar r.a went to Ibne Zayiad's court and greeted him. Ibne Zayiad did not reply to the salaam. Amir Mukhtar r.a was quite annoyed over that. He sat down. Ibne Zayiad looked at him in anger and said, "I have not given you permission to be seated, how did you

dare to sit down. Mukhtar, however much you may try to hide your feelings, I know you were the first one to give protection to Muslim Bin Aqeel in your house." Mukhtar r.a kept quite, Ibne Zayiad continued in the same vein. Bin Harris pleaded Mukhtar's r.a case and said, "Ibne Zayiad remove your mistrust, he was the first one to come under your flag." Mukhtar r.a still kept quite

While Mukhtar r.a was on his way to Koofah an ugly incident had taken place. Outside the city he met an army contingent. Neither party recognised each other. Amir Mukhtar r.a said to them, "Who are you?" They asked him, "Who are you?" Mukhtar r.a said, "I am Mukhtar Bin Abu Obaidah Saqafi, I am going for the support of Muslim Bin Aqeel r.a." On learning that the soldiers attacked him, as they were from Ibne Zayiad's army. Mukhtar r.a counter attacked and killed the leader Qaddama Jawas along with twenty of his men.

Later when Mukhtar r.a was in Ibne Zayiad's court, who seemed a bit convinced about Mukhtar's intentions, so that he granted amnesty to Mukhtar r.a and allowed him to go home, suddenly some commotion was heard. Some women came weeping and wailing into the court. Those women were Noafil's mother and wife and Qaddama's family. Ibne Zayiad inquired the reason for their woe. The women cried out that Mukhtar r.a had killed Qaddama and twenty other soldiers. Ibne Zayiad stood up in anger. He said "I was showing you mercy and you killed twenty of my men." Mukhtar r.a stood up and said, "They intercepted my path and were stopping me from entering Koofah, thus we had a scuffle and I killed them." Ibne Zayiad said, "Cursed one you could have killed one person, but you killed twenty of my men!" That mode of address really angered Mukhtar r.a, he said, "You called me accursed! Ibne Marjana you, whose

father's identity is not known. You are accursed and the son of a cursed one."

He snatched the sword of a nearby soldier and attacked Ibne Zayiad. Ibne Zayiad ran away. His soldiers attacked Mukhtar r.a. Aamir Bin Tufail and other courtiers were finally able to control Mukhtar r.a. He was injured and put into the prison. All the above incidents took place before Karbala. Mukhtar r.a the lion hearted was chained and put into the prison. Thousands of Shias were already in prisons. There were four and a half thousand Shias in the prison in which Mukhtar r.a was kept. Now you would understand as to why many people could not reach Karbala.

There were two type of people in Koofah. There was a treacherous group of people who left Muslim Bin Aqeel r.a's side; the other group did not give up Bayiat despite adverse conditions. All the people of the second group were put into prison, along with their families. Thus all the Koofis were not treacherous. Meesam Tammar r.a was also in the prison. When Mukhtar r.a was taken to the prison, he started crying.

Though the prison was a horrible place but nobody expected Mukhtar r.a to breakdown in such a manner. One fellow prisoner asked him, "Mukhtar we thought you were very brave and valiant, why are you weeping and wailing like women?" Mukhtar r.a said, "I am not lamenting my being imprisoned. Alas! How I tried to be diplomatic and prudent, so that I would be free to help my Imam a.s. I wanted to show the sincerity of my Bayiat. Now I have only one wish, that I should be freed somehow, so that I may reach the presence of my Imam a.s. I wish I would reach there and help him."

The above were the reasons for Mukhtar's r.a absence from Karbala. Some Koofis who were outside

Koofah, like Habib Ibne Mazahir r.a, Muslim Bin Ausaja r.a, Aabis Bin Abi Shaib Shakiri r.a, managed to reach Karbala, somehow or the other. They were true to their word and sincere in their Bayiat. The Holy Quran says the same thing, "Amongst the believers are some men, who fulfil their promise to God." Those people fulfil their pledge to God, to the Prophet s.a, and to the Imam a.s. The Koofis had pledged to be faithful, while doing the Bayiat of Imam Hussain a.s, they had in a way made a promise to God. Unfortunately there are very few people who really complete their vow to God.

Dear audience, after some Majalis we shall also talk about Ibrahim Bin Malik-e-Ushter r.a. The question will arise, where was he when Karbala took place? His sister Farah Binte Malik-e-Ushter was in Syria when the procession of Ahl-e-Bait a.s passed through the bazaar of Syria. The Syrian women were watching it as an interesting spectacle. On the other hand some households in Syria were in mourning, they had not even warmed their hearths. Malik-e-Ushter r.a's daughter Farah's house was also amongst them.

When the procession reached near her house, she said, "Son of Muhammad s.a accept the salaam of your slave." Imam Ali Bin Hussain a.s said, "Subject of God, who are you, that you are sending salaam to us in these adverse conditions?" Farah said, "Son of Mohammad s.a, I am Farah the daughter of Malik-e-Ushter. I promise you I shall avenge the atrocities done upon your family."

Imagine Karbala was finished, even if she had sat at home and cried—— she would have been absolved of all responsibility, still she could have gone to heaven. She however, knew well that there was some more responsibility. She was a woman and she was promising revenge upon the murderers of Ahl-e-Bait a.s. It was her

faith that irrespective of the gender, it was an obligation to help the Imam a.s. When Malik-e-Ushter's daughter was like that, imagine what was Ibrahim Bin Malik-e-Ushter r.a like. Tomorrow or day after, Inshallah we shall talk about him, as to where he was and how he did his utmost to help the Imam a.s.

Ibrahim r.a told Mukhtar r.a that he would not rise with him, till such time that he had the written permission of the Imam Ali Bin Hussain a.s. For Mukhtar r.a, Ibrahim Bin Malik-e-Ushter r.a was like Malik-e-Ushter r.a was to Ali a.s. Later when Mukhtar r.a sent him to Mousul to kill Ibne Zayiad, he walked with Ibrahim r.a for quite a long distance. In the end Ibrahim r.a got down from his horse and asked Mukhtar r.a, the reason why he was walking along with his horse, he requested Mukhtar r.a to go back.

Now listen to the reply that Mukhtar r.a gave especially those, who accuse him of being a faithless materialist. He said, "Ibrahim I want to walk a long distance for fulfilling this mission and for the love of Ahl-e-Bait a.s, till I am covered with dust from head to foot. You are on a mission to kill the greatest enemy of Ahl-e-Bait a.s i.e Ibne Zayiad. I want to be covered in dust while walking along with you; I want you to give witness, as to how Mukhtar came to bid you farewell". Now my dear people those were the Shias.

That is the character of Shias in the pages of history. Those are their prime qualities. They do no care for their life and property above all things. They care for the fact that their Imam a.s should be happy with them. What value does this mortal life have? Every mortal being will perish some day. If a person does not get killed, natural death would overtake him. So wish for a graceful death, not a death of disgrace and cowardice. When death

is imminent, choose an honorable death to become immortal in the pages of history.

Today is the 14th of Moharram. The caravan of the arrested people of Karbala entered Ibne Zaiyad's court today. They had to wait for a day, as Ibne Zaiyad said that the preparations were not complete. On the 14th of Moharram Ibne Zaiyad ordered that the prisoners and heads of the martyrs should be brought to his court. Mourners of Hussain what a testing time it was. The Bibi Saydaniyan had to go to the court in such a condition that there were no wraps to cover their heads, and their hands were tied to their backs. Some of them had ropes around their necks, others' hands were tied with ropes. Their clothes were dusty from their journey. They had not been taken to the prison till that time; they had arrived from Karbala in the same condition. It is written in the books that the Bibis were in a very sorry state.

First the heads of the martyrs were taken into the court, they were raised upon the lances. One head was taken in front of Ibne Zaiyad, on a silver platter. The accursed person was sitting on his throne, drinking wine. The head was kept near his feet. Whose head was that? It was the Holy head of Prophet's s.a grandson Hussain a.s. Dear Mourners it is very easy to recite all this or to listen to it, but if someone would ask Hussain a.s, his family and friends, what it was like; if someone would ask Hussain's sisters, wives and daughters, how they endured the torture of that sight. Those are the heights, which were scaled by Hussain a.s, which could not even be attained by some of the Prophets a.s. Hussain's head was lying near the foot of Ibne Zaiyad. He smiled and desecrated the Holy head by hitting it with a stick.

Dear mourners, a very brave heart is required to narrate all this however, I shall try my best. The ladies of

Ahl-e-Bait a.s were standing in the court. One of them sat down, as she was tired, the rest of them encircled her. When Ibne- Zayiad the accursed saw that he asked, "The woman who is sitting down, who is she?" People said, "She is Zainab Bint-e-Ali." He ordered that the prisoners who were in front of her should be moved aside.

He addressed Bibi Zainab r.a and said, "Did you see how God has treated you?" If these words had not been, recorded in history, I would not have repeated such a narration. He continued, "God has demeaned you." Ali's daughter the image of Zahra a.s, replied calmly, "Who are you to insult us? Who are you to demean us? The boon that God has given us, the exalted and pure position that God has bestowed upon us is unchallenged. He has given our family the honour of Prophethood. The Holy Book was revealed in our house. He has made us the family of our Prophet s.a. Oh You who claim to demean us, you are unaware of your own end. You do not know what is respect and what is insult." The dialogue went on in this vein. Whatever he said Zahra's daughter gave a befitting retort. She said, "Oh! Son of Marjanah, you think you have insulted us; you who are unaware as to what is going to befall you in a short time."

The cruel Governor was angered by that speech. He ordered that Bibi Zainab r.a should be killed. Some of his courtiers said, "Don't give this order. If you will pick up the sword against a woman, the people will rebel. She is the granddaughter of the Prophet s.a, a prisoner who is in mourning for her family. Whatever you have said forget about it."

He glanced at Sayyad-e-Sajjad a.s and said, "Who is that young man?" Ali Bin Hussain a.s introduced himself "I am Ali Bin Hussain." Ibne Zayiad said, "But wasn't Ali Bin Hussain killed by God in Karbala?"

Sayyad-e-Sajjad a.s said, "He was my brother, whom your soldiers killed." Ibne Zaiyad said, "Still you have so much boldness left, you are not even scared that I might kill you. You answer me back so openly."

On hearing that Hussain's a.s son said, "You are threatening me! You are trying to scare me of death! Don't you know by now that facing death is our habit and martyrdom is our miracle." Ibne Zaiyad was livid with anger, he ordered, "Kill this young man." When Zahra the second heard that she placed herself in front of her nephew and said, "Who can dare to kill my nephew? Before killing him you would have to step upon the dead body of Zainab." Again people interceded and said, "Amir he is ill and weak, leave him alone."

Suddenly Ibe Zaiyad remembered something, which made him smile slyly. He said, "Go and bring Mukhtar from the prison." Mourners of Hussain a.s according to Ibne Zaiyad's orders Amir Mukhtar r.a, Ali's lion was brought into the court. He was bound in chains from head to foot and there was also a yoke around his neck. That leonine figure was dragged into the court like a Prometheus bound. Ibne Zaiyad said, "Mukhtar look! Do you recognise this head? This is the head of your Maula Bu-Taurab's son Hussain, and it is lying near my feet."

Mukhtar r.a groaned with pain and said, "Oh Ibne Zaiyad! If you had killed me a thousand times, I would not feel the kind of torture that I am feeling on seeing the head of my Maula a.s. Rest assured Ibne Zaiyad, soon you will meet your end." Till that time Mukhtar r.a had not glanced at the prisoners.

Ibne Zaiyad said, "Mukhtar look towards your right side." When Mukhtar turned his glance in that direction he lost control. He cried as if he was in acute

agony and started beating himself with the chains. He tried to attack Ibne Zayiad, but he was very tightly bound in chains. He lamented. "Daughter of the Prophet s.a, forgive this slave, as I dared to raise my eyes towards you." Then he continued, "This abject slave promises you, that he shall make each and every culprit meet his befitting end. Ibne Zayiad, accursed person where have you brought me? I wish I had died as soon as I was born, instead of witnessing what I have seen just now."

Mukhtar r.a collected all his strength and lurched towards Ibne Zayiad to attack him. Dear Mourners on one hand there was the weight of the chains, on the other hand all the soldiers in the court converged upon him, and took him towards the prison. He was dragged away like an injured Hercules. All the way to the prison he was crying and wailing upon the woes of Ahl-e-Bait a.s.

Lecture 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَنْ قَطَعَ نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٣٣﴾

“Among the believers are men who have been true to their covenant with God. Of them some have completed their vow, and some await. But they have never changed in the least.” (33:23)

It is a happy sight that the number of audience is increasing each day. The history of Amir Mukhtar r.a was being discussed. Mukhtar r.a was in prison and tragedy of Karbala had taken place. Now I shall proceed from that point. Seeing your interest, I shall try to maintain continuity, however, the time is less and the history is very long. Going back to Mukhtar r.a, he was in prison; meanwhile the prisoners of Karbala were back in Madinah. You listen to all that for two months and eight days. I will try to present those events before you in the masaib i.e the mournful part.

When the caravan of Ahl-ul-bait a.s reached Madinah, Bashir was sent ahead to announce their arrival; you have often heard all that in masaib. It is also reiterated in the history. When Muhammad Hanafiah r.a heard about the arrival of the caravan, he went to meet Imam Sayyad-e-Sajjad a.s to offer his condolences. Imam a.s gave his condolences to his uncle. Muhammad Hanafiah r.a fainted on meeting his nephew. When he went back to his house he wailed for sometime, then he wore his armour, took his sword and went away. Nobody heard from him, till

the uprising of Mukhtar r.a.

When Mukhtar r.a started insurrection against the then government, then the role of Muhammad Hanafiah r.a was visible. It means that five years of his life were spent in anonymity. Where did Muhammad Hanafiah r.a go when he left Madinah? Nobody knew. His sudden disappearance showed that there was some prudent reason for it. Meanwhile the incident of Hirrah took place in Madinah.

Muslim Bin Aqba attacked Madinah, looted it, and put the city to fire. He however did not touch Ali Bin Hussain a.s. Yazeed had written to him not to lay his hands upon Ali Bin Hussain a.s and his family. Here the question arises, when Yazeed himself had told his soldiers not to touch the family of the Prophet s.a; though his soldiers were destroying the entire city and killing everybody who stood against them; in spite of the immunity what was the reason for Muhammad Hanafiah's r.a disappearance? It is a question that history can answer.

Muhammad Hanafia r.a explained in a letter, "Even if a slave hurts the Ahl-e-Bait a.s it becomes obligatory for all the Muslims to avenge those atrocities." Muhammad Hanafiah r.a had to smooth the atmosphere for taking the revenge of Imam Hussain's a.s blood. Thus Muhammad Hanafiah r.a disappeared for two years. Nobody knew where he had gone. His family was in Madinah, but they were unaware of his whereabouts.

Amir Mukhtar r.a was in prison. He stayed there for a year. How was he freed? He had a sister by the name of Safia. She was the wife of Abdullah Bin Umer. She had full control over her household; her order was supreme over there.

Ibne Amir Hamdani was a teacher in Koofah. All the human beings are not of the same type. Like there are various kinds of companions of the Prophet s.a. There were Maula Ali's a.s companions in Jamal and then there were his companions in Nehrwan. In Koofah all the Shias had not run away, gone to Karbala, neither were all of them in prisons. There were some people who loved the Ahl-e-Bait a.s, cried over their woes, but did not have the courage to give sacrifices. Many people do not have that kind of courage, amongst such people was the scholar Omair Bin Aamir Hamdani. He hid his real faith. His students were the children of Ibne-Zayad, Hasseen Bin Nameer, Sanan Bin Anas and such others.

Once it was a very warm day when Omair was teaching his students. He asked a pupil to bring him a glass of water. When he saw the cold water, after all he was a Shia, the picture of Karbala came before his eyes. As he remembered Karbala, he involuntarily said, "Curse upon the murderers of Hussain a.s". Tears started falling from his eyes. The son of accursed Sanan Bin Anas was also there in the class. He stood up and said, "What did you say? You have cursed the murderers of Hussain. Do you know Ibne-Zayad got him killed on the orders from the leader of the faithfuls Yazeed. My father raised the head of Hussain on his lance." Omair Bin Hamadani was shivering with fear, he said, "You didnot hear correctly, I said something else". Omair thus tried to convince the son of Sanan Bin Anas.

Sanan's son however realised that his teacher was a lover of Ahl-e Bait a.s. He tore his own clothes, injured himself with a stone and went crying to his father. He said, "My teacher has beaten me up". The father asked, "Why did he do that?" The son said, " He was cursing

the murderers of Hussain .He was cursing you and Ibne Zayad. When I tried to stop him, he took me to a corner and hit me.” Sanaan Ibne Anas was very angry over that. He went to Ibne-Zayad’s court and complained to him. Ibne-Zayed sent his men to fetch the tutor to his court; then he ordered his men to lash him.

He was about to order his execution when Omair said, “Please tell me what is my crime?” Ibne-Zayad told him about his crime. Omair said, “Let at least one witness confirm my crime. You are ordering my execution on the story told by a child.” For some time Omair was sent to the prison.

The prison in which four and a half thousand to five thousand Shias were imprisoned, in very abject conditions. I keep on repeating this, because it is often said, “The Koofis cannot keep faith”, where as real Koofi Shias were languishing in jails at that time. The fake people were outside. That happens in all ages. There are genuine people and fake ones. One group is ever ready to sacrifice even their lives; the persons in the other group make a lot of noise. Those who had left the Imam a.s were free; those who did not accept the Bayiat of Yazeed were put into worst kind of prisons.

The prisons that Ibne-Zayad got constructed to imprison the Shias were such that one had to go fifty steps underground. There was no passage of light. When Omair Bin Aamir, who was a weak hearted person, was thrown into the prison, he cried all the time. Mukhtar r.a was also there, bound in chains and fetters, in a corner of that prison. His hands were chained at his back.

Mukhtar r.a called out to Omair. Omair said, “Who are you? Please introduce yourself. The condition in which you have been kept is appalling I do not see any

other prisoner in such a condition". Mukhtar r.a said that he was Mukhtar Bin Abu Obaidah Saqafi. Omair touched Mukhtar's feet and said that he had heard a lot about him. Mukhtar r.a told him not to cry as he was to be released soon. Omair was a bit surprised. The allegations that Mukhtar r.a proclaimed to be god or prophet were directed towards him on the basis of those predictions. I had clarified it before that all that knowledge was because of the boon he had received from the Ahl-e-Bait a.s.

When he was dragged into Ibne-Zayad's court in chains, he said to his face, "I am your slayer, I shall kill you, you will not kill me. I shall wreak vengeance upon you". He said that because he believed in and understood the truth and significance of the predictions made by Maula Ali a.s.

Mukhtar r.a understood that Omair had entered that prison to become a means of his freedom. First he comforted Omair that he would be freed soon, then he said, "when you are free, do me a favour, send me pen and ink, somehow or the other," Omair was freed very soon. His niece was the maid of Ibne Zayad's daughter. She appealed to his daughter, who in turn asked her father for Omair's freedom. Finally Ibne Zayiad gave the order for his release.

One day when the door of the prison opened, Mukhtar r.a said, "Go the door has opened for you. The message for your freedom has arrived." The guard came in and announced about Omair's freedom. Omair bowed before Mukhtar r.a with reverence and respect and said, "Now even if I have to give up my life— I shall do what you have asked of me. I shall arrange for the pen and ink".

When Omair went out of the prison he made a

plan; till that time he had become very bold and all his cowardice had vanished. A person is scared of jail till such time that he enters it. Once a Momin has been inside a prison the terror of being imprisoned leaves his heart. If a person is not a Momin he does not even go to a Lecture, religious gathering or Moharram processions. He is scared that he would be put into prison or killed.

Dear audience, you know the historical facts about the imprisonment of lovers of Ahl-e Bait a.s. Mukhtar r.a stayed in jail, Omair went to jail, Meesam-e-Tammar r.a was imprisoned, Ibrahim Bin Malik-e-Ushter r.a and Abdullah Bin Abdul Muttalib were also jailed. Prison itself is a training ground for the Momineen. If a person is a genuine lover of Ahl-e-Bait a.s prison becomes a place to train. Thus Momineen are never scared of it, when a Momin bears the afflictions of being confined in jail, his faith becomes all the more steadfast. If a person were weak in his faith he would never go near any danger in his lifetime. If he encounters it once he does not have the courage to bear those afflictions ever again.

Dear mourners, all these chains, handcuffs and fetters are Sunnat-e-Imam a.s. Why do you wear these things as mannat? You wear them because Imams a.s were made to wear them. It is a kind of simulated memory of those shackles. You wear a yoke, I do not call it a locket, then there are handcuffs—not bracelets. Last year it happened so, that I said it was haram for men to wear necklace, bracelet and anklet. I said that because somebody asked me a problem of fiqh—a religious decree.

Some people started the propaganda that I had said that the things for mannat were forbidden or haram. Dear audience, when the yoke, handcuffs and fetters are worn

for mannat, they are not haram; if however they are worn as locket, bracelets or anklets, I shall still stick to my statement. The question arises as to why these yokes, handcuffs and fetters are worn by us and even our children are made to wear them, "Why?" It is done because Imam Ali bin Hussain a.s was put into prison and he was wearing chains and shackles. I shall now present the philosophy, as to why it is essential to maintain the remembrance of that event. It should be commemorated so that it stays in our mind as to what atrocities were practiced against the Ahl-e-Bait a.s. Their remembrance reminds us that if the need arises, we would not hesitate to give sacrifices like the companions of Imam Hussain a.s. Prisons may be filled with our people; if a person is sent to prison because of his religious convictions it does not matter. If one has not entered the prison because of committing some theft, robbery or some other social crime, then one should not be worried. Being imprisoned is Sunnah of Imams a.s, of Mukhtar r.a and the people like him. All of them went through afflictions in the prisons.

There is another very important point to be discussed over here, there is a group of lovers of Ahl-e-Bait a.s who are called Malangs. They also proclaim to have true love for Ahl-e-Bait a.s. There is a group of those Malangs, who wear chains for twenty-four hours. When my teacher asked them as to why they did that, they said, "You are a strange person, being a Momin, a Shia, don't you know it is the Sunnat of Imams a.s; that is why we wear it for twenty four hours." What kind of Sunnah is that? Some Imam a.s was imprisoned for fourteen years, the other was in prison for twenty-four years— another was detained for twenty-five years.

The malangs say that wearing of the chains for twenty-four hours was Sunnah of Imams a.s; there is however a difference. The cruel tyrants of Banu Abbas and Bannu Ommayah put the chains that were worn by the Imams a.s—upon them. They imprisoned them, because they feared that if they were free, they would bring about a revolution. They kept them in prisons, so that they would not be able to communicate with the public.

The 'Malangs' have made themselves prisoners, the tyrants of today are happy about it— now they do not have to bother about imprisoning them. If the entire nation chains itself, they would be happier. They want you to be chained and fettered. This kind of behaviour is not Sunnah. The Sunnah of Imams a.s is that one should raise the voice of truth against the oppressors, and fight against them.

Momineen stand steadfast against those forces of infidelity and heresy, and follow the righteous path. Keep on propagating the message of Hussain a.s. If they are forced to put you in chains and fetters and imprison you, in order to suppress the voice of truth—— and if some one asks, "Why have you been chained and imprisoned?" Reply proudly, "I am following the path of infallible Imams a.s." The oppressive rulers are scared of us— that is the reason why they want to suppress our voice and put us in fetters and chains and throw us into jails.

Dear audience, you decide yourself, which is the right path. Which Sunnah has more rewards and is more righteous. I do not negate the first kind of sunnah. It must have some kind of boon in it, but it cannot reach the heights of the second one. One who attains those heights would become Mukhtar r.a. He will be included in the

ranks and files of Mukhtar r.a and his likes. That is the main reason why I am narrating the history of Mukhtar r.a and his companions.

Omais the tutor made a plan. He was a rich man as he taught the children of the chieftains and powerful people. The remuneration for his lessons was quite high. He took five hundred dirhams along with many other presents and eatables, and went to the house of the prison guard. Omais knew that the guard was on duty. He gave all those things to the guard's wife and said, "Tell your husband Omais the tutor from Koofah came, I had made a vow to make all these offerings to him, when I would be freed from the prison." When the chief prison guard came home he asked, "Who has brought all this?" The wife said, "Omais the tutor brought all this." The husband commented that he could make out that it was not a present for him, there was some ulterior motive behind it.

Next day Omais again took the money and presents to the guard's house. The guard somewhat understood as to what Omais wanted. He decided to disclose the secret of his faith to Omais. He was hiding his faith, in reality he was a lover of Ahl-e-bait a.s. I am describing all these facets of the history of Koofah, so that you may realise that even in those oppressive circumstances the faithfuls had not lost courage. They were waiting for a chance to serve their faith. The prison guard had also hidden his faith.

In adverse circumstances when one person declares his faith, the others also take courage and follow suit. The prison guard said to himself, "Even if Omais asks me about the freedom of Mukhtar, I shall free him." He knew that Omais was some how connected to Mukhtar

r.a, and he was hiding his faith. On the third day he took leave from his work.

As soon as Omair reached his house with all the offerings, he met him and said, "Forget about the story of vows and offerings, tell me your real need. I know you are a lover of Ahl-e-Bait a.s. In the name of Ali a.s and Hussain a.s tell me what is there in your heart." Omair said, "Dear brother in faith I want that you should give this pen and ink to Mukhtar." The guard said, "It is a very difficult job, however, I shall try that it should reach him." He hid the pen and ink amongst the vegetables that he took into the prison. He said, "A prisoner was freed, he wanted to send some eatables for the prisoners." Thus the ink and pen reached Mukhtar r.a in such a manner. Ibne-Zayad some how came to know about the pen and ink being available to Mukhtar r.a. He ordered a search, nothing was found. The poor prison guard, whose orders of execution had been issued, was saved from death. Now when you will read the history of those times the entire picture will come in front of your eyes in all its entirety and complexity.

After receiving pen and ink Mukhtar r.a wrote two letters, one to his sister and the other one to his brother-in-law. He lamented that he had been imprisoned by Ibne-Zayad in most adverse conditions. He requested them to do something about his freedom. The guard gave both the letters to Omair. The question in front of him was that how could he leave Koofah, without arousing the suspicion of Ibne-Zayad. He was already under observation as; Ibne Zayad was quite suspicious of him.

There is a saying by a revolutionary, he said, "If a person is a genuine revolutionary, then if one path closes for him, he finds a hundred other ways." It means that he

does not need the paths to be drawn out for him before he starts his work. Mukhtar r.a and his fellows taught that to the Momineens. Omair thought of a plan for leaving Koofah. He made plans to go for Haj. It was a tradition that when people wanted to go for Haj or Umra, they informed the Ameer first. Ibne-Zayad called Omair and asked him, "What is your plan?" He said, "If you give me permission, I want to go for Haj, I had made a vow that, when I would be released from the prison, I would go for the Holy Pilgrimage." Ibne-Zayad said, "O.K you may go. Will you go to Madinah first?" Omair said, "I will do complete Haj. First I shall go to Madinah, then proceed to Makkah." Ibne-Zayad gave him one thousand dirhams. He distributed all that to the beggars and planned his journey with his hard-earned income. In a way he made it clear that if such bounty comes one should not refuse it, instead it should be given to the poor, rather than being spent on oneself and one's family.

When Omair reached Madinah, he went straight to Abdullah Bin Umer's house. When he reached the house Abdullah Bin Umer was sitting for his meal. There were a variety of dishes in front of him—as he was very fond of good food—an inherited taste. When Abdullah Bin Umer called his wife Safia, for the meal, he saw that she was crying. She said, "Till such time that I get the news of my brother's safety I shall not sit for a meal." At that very moment a knock was heard. The man outside said, 'I have come from Koofah. I am Omair Hamdani the tutor from Koofah.' When Abdullah Bin Umer went to the door, Omair said, "There is a letter for you and another one for your wife." When Mukhtar's r.a sister read the letter, she started crying. Abdullah Bin Umer asked the reason for her weeping. She said, "Read your

letter." He read the letter, in which it was written, "I am languishing in most adverse kind of imprisonment, you are my brother in law — you should do something for me, as Amir listens to whatever you say."

The whole household of Abdullah Bin Umer started weeping and wailing. Mukhtar r.a's nieces were also crying along with their mother, the entire scene was very chaotic. Safia told Abdullah Bin Umer, "Write a letter to the Amir immediately." Abdullah Bin Umer was very worried, he hurriedly wrote to Yazid, "I have some right over you, as you have reached the present status because of my elders. As soon as my letter reaches you, make arrangements for the freedom of Mukhtar. He is my relative, my brother in law." Thus the relationship paid off, in a way it was a plan of Nature.

Abdullah Bin Umer told Omair to take the letter to the court of Yazeed. Omair's journey to Yazeed's court is a long story in itself. In short he reached the court and met him, he gave Abdullah Bin Umer's letter to him. Yazeed said to him, "You look like a lover of Ahl-e-Bait and a Shia to me." Omair said, "I am a paid messenger. Abdullah Bin Umer gave me the fare and this letter, so I came here." Yazid could not say, 'no,' to Abdullah Bin Umer. He said, "Ibne Umer you have asked me for a very difficult thing by asking for Mukhtar's freedom. I am however, forced to do it, as you have a right over me."

Now note over here Abdullah Bin Umer's right is recognised but Ahl-e-Bait's a.s rights are not even acknowledged. Look how they cared about each other, even after a generation they remembered that their father or grandfather had helped each other. They were aware how they had acquired their prevailing status. They cared

for those who had given them worldly power, but those who brought the people out of moral darkness to the light of faith—how they crushed their rights. Dear audience, you can see similar incidents in all ages.

Yazeed wrote to Ibne-Zayiad about the freedom of Mukhtar r.a. He also gave money and presents to Omair Bin Aamir Hamdani, then he told him to take that letter to Ibne-Zayiad. Omair did a sensible thing by asking Yazid to instruct Ibne-Zayiad not to kill him. Thus Yazid wrote, "This man who is coming with my letter, take care of him, and do not kill him." Omair took the letter to Koofah, immediately.

When he reached Ibne-Zayiad's court he covered his face with the turban cloth, so that people would not recognise him. He told the people in the court that he was the messenger of Yazeed, and had arrived from Syria. The doors of the court were opened for him immediately. Ibne Zayiad also came out to receive the message of Yazeed. Then Omair removed the cover from his face. Ibne Zayiad said, "Omair you!" Omair said, "I have brought the letter of Amir for you." When Ibne Zayiad read the letter he was livid with anger.

You can imagine his condition. He said to Omair, "What have you done?" Omair said, "Amir what could I do? I had no alternative, as I wanted to do this. Now your Amir has asked you to give robes of honour to Amir Mukhtar, and free him immediately and send him to Madinah with respect. He has also asked that the person who is bringing the letter should also be rewarded and treated courteously." Ibne Zayiad was nonplussed; he ordered immediate release of Mukhtar r.a. When Mukhtar r.a. went to the court after being freed, he made him sit next to him, and treated him politely. He however, warned

Mukhtar r.a to leave Koofah within three days. He added that if Mukhtar r.a acted otherwise he would be forced to kill him.

Mukhtar r.a could see the conditions prevailing in Koofah. He went to Omair's house, to bid him farewell, before leaving the city. Omair said, "Once you leave, Ibne Zaiyad is going to mistreat me like anything. Now I shall go wherever you go." Omair Bin Aamir Hamdani also went to Madinah with Mukhtar r.a. Mukhtar r.a stayed with his sister for some time, then he returned to Koofah.

He had been planning to go to Koofah all along. There was a wound on his forehead, from the inkpot that Ibne Zayad had thrown at him. When someone asked about it, he said, "Ibne Zayad has given this wound to me, I am telling you he will meet his end at my hands." He announced that to all and sundry. He went to Koofah to gather people, so that they would help him in the rebellion. It was however not an easy task. It is never easy to convince the people to take a stand against the authorities. The past is in front of the people. They are scared and fearful, that is why it is very difficult.

When Mukhtar r.a reached Koofah, the spies told Ibne-Zaiyad about his arrival. They also told him that Mukhtar r.a was instigating people against him and his workers. Again Ibne Zaiyad put Mukhtar r.a into prison. That time Mukhtar r.a had already made his arrangements. He sent the news to his sister. The brother in law again sent an appeal to Yazeed. Second time Mukhtar r.a was released in two months, on the condition that he would not enter Koofah again.

Mukhtar r.a again went to Madinah and started searching for Muhammad Hanafiah r.a. He wanted that

he should get him permission from the Imam a.s. He wanted permission for the uprising. He also took a pledge of support from some of his close companions, but he said that the permission of the Imam a.s was essential. Now note the behaviour pattern of Amir Mukhtar r.a, he wanted to rebel against the Government, but not till he had the consent of the Imam a.s of that time.

Now I shall highlight two points; there should be permission of Imam a.s or that of the Vice Regent of the Imam a.s, for an uprising. I shall explain it by keeping the historical facts in front of you. Mukhtar r.a was searching for a person who would act as liaison, between him and the Imam Ali Bin Hussain a.s. Mukhtar r.a could understand that the conditions that prevailed at that time were such, that Imam a.s would not have given written permission.

Mukhtar r.a went to Makkah. Abdullah Bin Zubair was the ruler over there. His rule was confined to Makkah. The people, who were against Yazid, had pledged bayiat upon his hand.

In Madinah there was rebellion against Yazeed because of Karbala. You must have heard about Hanazala whom the angels gave a bath in the war of Uhad; the people of Madinah did bayiat upon the hands of his son Abdullah Bin Hanazala and Abdullah Bin Muteeh. They agreed upon the fact that Yazeed should be removed from power. They said that he had treated the Ahl-e-Bait a.s in such an insulting and cruel manner that there was no precedence for it in the history. The grandson of the Prophet s.a was butchered mercilessly, along with the men of his family and friends. Mukhtar r.a however, left Madinah. He assessed that the people of Madinah would not be able to withstand the onslaught of the forces o

Yazeed for long. He went to Makkah.

He met Abdullah Bin Zubair in Makkah. He told Abdullah Bin Zubair, "I am ready to support you on the condition, that when you get the government, you will solicit my opinion. Secondly when you get the power, you will hand over the murderers of Hussain a.s to me. Abdullah Bin Zubair had previously refused Mukhtar r.a. He however, understood the importance of Mukhtar's support at that time. He thought that he would need him for gaining power. He accepted his allegiance. He said, "Alright, I shall help you in the arrest of the murderers of Hussain a.s."

In that way Abdullah Bin Zubair was able to register Mukhtar r.a 's support.

The result of it was evident, when Yazeed's commander Muslim Bin Aqbah attacked and destroyed Madinah. That devastation of Madinah is known as, "The Incident of Hirrah." Some say that Karbala was a conflict between two princes. Those people should know that in the destruction of Madinah, the Bani Hashim Prince was not a party. Ali Bin Hussain a.s left Madinah, and went out of the city with his family. When Muslim Bin Aqbah went on rampage in Madinah nine thousand Muslim women were raped, seven hundred companions of the Holy Prophet s.a were killed. Sometimes their death should also be remembered. It should also be mentioned as to how many companions of the Messenger of God did Muslim Bin Aqbah, the agent of Yazid, butcher.

Dear audience, all this is history, a part of it that is not repeated often, thus people are not aware of it. Many times people have to face problems in answering the questions in educational institutes, offices and social gatherings, as they are not familiar with history in

sequence and continuity; some speakers do not analyze various historical aspects properly. Few points are highlighted that stay in the minds of the people in general.

Seven hundred companions of the Prophet s.a were murdered in Madinah. Their murderer Muslim Bin Aqbah moved towards Makkah. He however, fell ill on the way and died. Before his death he made Hasseen Bin Nameeer the commander of the army he was leading. Ibne Nameer laid siege to Makkah. Mukhtar r.a was helping Ibne Zubair. Ibne Nameer fired cannon balls towards Kaabah, then he threw fire along with cannon balls. It has been recorded in history that fireballs were thrown towards Kaabah.

Several hundred people who were moving between the mounts of Saffah and Marwah were killed. Some of them were Momineen, who met their 'Shahadah,' Mukhtar r.a was helping Ibne Zubair in Makkah, in the hope that when Ibne Zubair gained power he would hand over the murderers of Imam Hussain a.s to him. In reality Ibne Zubair did not have any such intention. He had been scheming and plotting since the war of Jamal.

Let me give you a short introduction of Ibne Zubair. He is the son of Zubair Abu Aawam —. During the, "War of Camel," Maula a.s said to Zubair Bin Aawam, "Zubair remember once the Prophet s.a said that one day you will confront me. At that time you would be in the wrong." Zubair remembered those words of the Prophet s.a, thus he bowed his head and went away from the battle field. Seeing that delicate situation Abdullah Bin Zubair asked his father, "What happened?" Zubair said, "Ali reminded me about a saying of the Prophet s.a. Now I am not going to fight against Ali." Abdullah

addressed his father cunningly and mischievously, "Baba I know you. All these are excuses. You are actually scared of Ali's sword." Zubair whatever his faults, was a brave person. Abdullah Bin Zubair wanted to instigate his father to stand against Ali a.s. He knew that the army would have been demoralised if Zubair withdrew. Such was the character of Abdullah Bin Zubair. Historians have written about him that he was an extremely thrifty and scheming person.

Now we go back to Makkah. Makkah was still under siege, when Yazeed died in 64th Hijra. The news reached Makkah. When the people of Hasseen Bin Namcer heard the news of evil Yazeed's death, their forces scattered. The morale of Abdullah Bin Zubair became high, People started gathering around him. Mukhtar r.a could understand that the situation had changed. People of Basra and Koofah started doing Bayiat of Abdullah Bin Zubair. When Mukhtar r.a went to see Abdullah Bin Zubair he gave him a cold shoulder and broke his pact.

Dear audience, ponder over the situation a bit; that is exactly what happens all the time. When the rulers are in a difficult situation, they sign a pact—— when the conditions ease out for them the pact is broken. When you laid siege, you were strong they were weak; you were united, they did not have the strength to face you. That time has passed, now there is no pact or promise left. Now one after another the leaders are mistreating you. Keep on complaining, "Though we are supporting the Government they are not giving us any office."

When the rulers have used a person or a group, and their Government is formed, they leave that person or group in a lurch. Mukhtar r.a immediately understood

that he had been deceived. He did not have any further parleys with Abdullah Bin Zubair. He went to Madinah in anger. There he started searching for Muhammad Hanafiah r.a. I want to end the Lecture over here.

Mukhtar r.a finally traced Muhammad Hanafiah r.a in Makkah. When they met Muhammad Hanafiah r.a embraced him. Mukhtar r.a said, "Son of Ali a.s I want to take revenge for the blood of Hussain a.s. I however, need the permission of Imam a.s for that." Muhammad Hanafiah r.a again embraced Mukhtar r.a, and said, "Mukhtar be content, I shall get the permission for you. I have been waiting for this moment, when we would meet and take revenge for the blood of Prophet's s.a grandson."

This is the significance of Muhammad Hanafiah's r.a role in the events of that time. He took Mukhtar r.a to Imam Ali Bin Hussain a.s, and told him the reason for presenting himself in his service. Now note here those who deny and defy the vice-regents of Imams a.s, do so for their vested interests. Imams appointed vice-regents even during their own lifetime.

The Imam a.s said just one sentence in that instance, "Dear uncle, the prudence lies in the course that I make you Wali in this matter, and give you discretion." Neither did he give anything in writing, nor did he say anything to Mukhtar r.a directly. He just told his vice-regent and gave him the power. Mukhtar r.a rose up happily. Muhammad Hanafiah r.a wrote forty letters to the important people of Koofah, Ibrahim Bin Malik-e-Ushter r.a was also amongst them.

Ibrahim Bin Malik-Ushter r.a had laid the condition that if Imam's a.s permission was not there, he would not start the uprising. Muhammad Hanafiah r.a

wrote the letters with his stamp. He wrote that he had given the power to Mukhtar r.a, and they should support him. Some people wanted further confirmation. Fifty people went from Koofah to Makkah and met Muhammad Hanafiah r.a in the Mountain City of Taif.

Taif was the place where Muhammad Hanafia r.a stayed, in low profile till the revenge of Imam Hussain a.s' death was complete. The fifty people from Koofah met him and told him that they wanted a written permission from the Imam Ali bin Hussain a.s. Muhammad Hanafia reiterated, "I can get you verbal permission. It is however; not discreet that Imam a.s should give his written permission in the prevalent situation. He has made me the Wali. I have the power granted by him." Then those people went and met Imam a.s. He said that he had made his uncle in-charge of the matter. The repetition of that sentence is present in history. Imam a.s said, "Even if a slave hurts the Ahl-e-Bait a.s, it is mandatory for all the Muslims to avenge that atrocity."

Up until now we have discussed the preparation of Mukhtar's r.a campaign; from tomorrow we shall discuss his uprising. After getting the permission of Imam a.s, he went to Koofah, organised his forces and started the rebellion.

One thing is worth noting over here. When Mukhtar r.a went to Koofah, people were sitting with the Imam a.s in Madinah, Imam a.s said to them, "Very soon Mukhtar will send the head of Amar Bin Saad and Ibne-Zaiyad." Imam a.s could have told Mukhtar r.a not to do that, but he did not. He could have refrained himself from asking the women of his family, "Finish your mourning today, as it is a day of celebration. The murderers of

Hussain a.s have reached their apparent end." The day of Yazeed the evil's death is also 10th of Rabiulawal. The heads of Amar Bin Saad and Ibne Zayad reached the Imam a.s on 9th of Rabiulawal in the 67th year of Hijra. That is why Eid-e-Zahra and Eid-e-Shujah are celebrated on these dates.

Dear audience, I am very thankful to you that you have borne with me with great patience and co-operation. Inshallah tomorrow we shall proceed further.

The prisoners of Karbala stayed in Koofah for a few days. Yazeed sent a message to Ibne Zayiad that the heads of the martyrs and the prisoners should be sent to him in Syria. You can imagine how that accursed and cruel person sent them. They were made to ride on camel backs without any seats, the Bibi Saydaniyan were bare headed and Sayyad-e-Sajjad a.s was the camel driver, with the bridle of the camels in his hands.

That caravan left Koofah on 15th, 16th or 17th Moharram. When they had gone a bit ahead the night fell. There were preparations to stop for the night. The soldiers saw a fort; they went there and inquired about the owner. They came to know that it was Shireen's fort.

Dear Mourners, the researchers say that the ruins of that fort are still found near Halab. The soldiers said, "We are Amir's men. We are going towards Syria. We have some prisoners and some heads, allow us to stay the night." Shireen allowed them and opened the doors of her fort. The prisoners, heads of the Martyrs and soldiers all went in.

When Shireen saw that there were women and children amongst the prisoners, she said, "If you allow these stricken women and children can stay inside the fort in a room, instead of the compound." The soldiers

said, "We have no concern make them stay wherever you like." The women and children were very exhausted and tired.

Dear Mourners, of Hussain a.s Shireen comforted them and said, "Don't worry you are safe in my fort. Whoever you may be I am not concerned." She made them sit in a room and gave them food. When the prisoners saw that she was so sympathetic, they said, "Shireen when you are doing so much, can you please ask these soldiers, to give the heads of our men that are on the lances, to us for the night." Shireen talked to the soldiers, promised them reward, and gave the heads to the prisoners. One of them asked, "Since you have been so kind to us, can you allow us to weep for our Martyrs?" Shireen answered in surprise, "Ofcourse you can weep, they are your dead."

They told her, "Shireen the fact is that since our men have been martyred, we have not been allowed to weep." Shireen said to them that they could cry for their dead and there was no restriction upon them. She was about to leave them when she heard a voice, "Ah! Hussain a.s." When she heard that name she immediately turned back in agitation and said, "Who called out this name?"

A lady who was sitting with her head bowed down said, "Bibi I called out to my Brother." Shireen said, "Lady all of you may cry but I cannot allow you to wail by calling out that name. If however your brother has some other name, you can wail by that name." The lady accepted that. She said, "Ah! Abbas' brother Hussain a.s." Shireen again turned back furtively and said, "Please don't wail by taking that name either. Didn't your brother have a son? You can take his name." The woe begone lady accepted that too. She wailed, "Oh! Baba of Ali

Akbar!" When Shireen heard that she sat on the ground. Shireen humbly joined her hands and asked that lady, "Bibi, since you have entered my fort my heart has been aching as if a knife is twisting in my breast. Please tell me who are you? All the names that you have been calling are the names of my Maula's family. Bibi I told you that when you cry for your dead you should also pray for my Maula a.s to come to my house, according to his promise." The lady said, "Shireen your Maula had also said, 'Shireen when we come to your house, you would not be able to recognise us.' Look your guests have arrived and you have not been able to identify them."

Dear mourners, the reality suddenly struck Shireen across the heart. She started beating her face and head and bowed at the feet of Bibi Zainab, " Oh! Zahra the second why was I alive to see this day. Oh! Oh! God what am I seeing? Where is my Maula Hussain, my master Abbas and my Prince Ali Akbar?" Bibi Zainab said, "Shireen do you see this man in chains? He is your Imam a.s. Amongst the males of our family he is the only survivor, and Shireen do you see that head upon the lance, it is the head of your Maula Hussain a.s." Shireen wept and wailed, "Ah Maula! What a way to fulfil the promise. What a way to come as a guest. Was Shireen alive for today, to see Zainab and Umme-Kulsoom come to my house with bare heads?

Lecture 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٣٣﴾

“Among the believers are men who have been true to their covenant with God. Of them some have completed their vow, and some await. But they have never changed in the least.” (33:23)

Today I want to start my Lecture with a couplet that is very simple, but has a lot of revolutionary thought contained in it. Poetry can be of two types. Some poetry shakes a person's faith; where as another kind of poetry makes it more perfect. As there are two aspects of eloquence, similarly there are two facets of poetry.

Eloquence has the power to take a person towards vice or guide him to the path of piety. At times an orator tries to give a message in ten Majalis, but the poet conveys the same in a couplet. My brother in faith Rehan Azmi has conveyed a message in a couplet—the message that I have been trying to convey throughout my speeches. He says;

The Azadari of Shabbir is a rebellion against oppressor,

The Azadari of Shabbir is the strength of oppressed.

The Mourners and Azadars of Hussain a.s should understand that until and unless they rebel against the tyranny and oppression, they would not be able to call themselves mourners of Hussain a.s. The mourning of Hussain a.s is in reality a rebellion and protest against

oppression. If there is no protest against suppression and tyranny, then that person does not understand the meaning of, "Azadari-e-Hussain a.s." This is the reason why the oppressors and tyrants feel uncomfortable with the Azadari-e-Hussain a.s. They try to stop the mourning, Matam and Majalis. They know that the hand that beats the chest of a mourner is in fact a slap against the face of a cruel dictator.

Dear audience, today we shall discuss the uprising of Mukhtar r.a. He stood up to annihilate the murderers of Hussain a.s and reach the zenith of existence with martyrdom and meet Hussain a.s.

Sulaiman Suroo Khizai r.a and his supporters started the first uprising. They raised the slogan, "Ya-saaraat-ul-Hussain." They were the four and a half thousand Shias, who were in jails in Koofah. They always cried because they were unable to help Imam a.s. Today in the first part of the Lecture we shall talk about those people. In the second part the beginning of Mukhtar's r.a campaign will be discussed.

Yesterday I had mentioned that when Yazeed the cursed one died, there was chaos and confusion every where. Umru Bin Harees was the assistant of Ibne Zayiad, in Koofah and Basrah. As soon as the news of Yazeed's death reached Koofah, the Shias of Koofah removed Umru Bin Harees from power. They freed four and a half thousand Shias from the prison. They were the ones, who had been detained inside the jails of Koofah, for several years, in most adverse conditions.

Amongst those prisoners were Sulaiman Saroo Khazai r.a, Mussaiab r.a, Abdullah Bin Saeed r.a, Abdullah Bin Wali r.a, Ibrahim Bin Malik-e-Ushter r.a, Saeed Bin Safwan and Yahya Bin Auf. They were the people who were waiting to help Imam Hussain a.s, but

they were put into prison before they could help him.

The prison was destroyed and four and a half thousand prisoners were freed. They started meeting at Sulaiman Saroo Khazai's residence. They had one slogan—that since they had not been able to help Imam a.s in Karbala, they had one aim, which was to confront the murderers of Hussain a.s.

Mukhtar r.a was meanwhile disappointed in Abdullah Bin Zubair. He started back towards Koofah. On the way back he heard that the prison had been broken into, and the prisoners were free. The meetings were taking place at Sulaiman Bin Saroo Khizai r.a's house. The uprising was about to start. Mukhtar r.a was very happy to hear that. He thought that he would also fight along with Sulaiman Saroo Khazai r.a. Sulaiman Saroo Khazai r.a was very old, he was about ninety to ninety-three years old. This shows that if one wants to help the Imam a.s, then age is no barrier.

Mukhtar r.a was going towards Koofah. Before reaching Koofah he turned towards Karbala. He wept bitterly over the grave of Imam Hussain a.s. He pledged, "O, my leader and master I swear upon your grandfather s.a, upon the holy virtue of your mother Fatima Zahra a.s, Wilayat of your father a.s and oppressed and wronged condition of your brother Hasan a.s, I also swear by your companions. I pledge that till such time I wreak revenge upon your murderers, I shall not eat well, nor would I wear good clothes, neither sleep on a comfortable bed. I shall not remove the shawl I am wearing upon my shoulders till I complete my mission. Dear Maula a.s without you, life is of no use. Now I shall either take revenge or die a martyr like you."

In Koofah four and a half thousand people had

gathered in the house of Sulaiman Saroo Khazai r.a. Ibrahim Bin Malik-e-Ushter r.a however, distanced himself from them. He went to his own house. His contention was that till such time, he got the permission of Imam a.s, he would not rise.

Sulaiman Saroo Khazai r.a was amongst those who had written the letter inviting Imam Hussain a.s to Koofah. He said, "We have no other path left to us. We wrote the letter to Imam a.s, then we could not help him. We were in prison. Now it is obligatory upon us to attack, in order to take revenge for the blood of Hussain a.s. We should move towards Basra , as Ibne Zayiad the accursed one is there." Rafay Bin Shahadah r.a Abdullah Bin Saeed r.a, Mussaiab.r.a and all other great leaders of Koofah gave speeches, one by one.

They unanimously made Sulaiman Saroo Khazai r.a their commander. At that time Mukhtar r.a entered Koofah. Mukhtar r.a and Sulaiman Saroo Khazai r.a could not agree upon a similar strategy. Mukhtar r.a said that they could not confront and annihilate the Syrians with four and a half thousand people. They had an army of millions. He suggested that they should tarry a bit and increase their strength. Then they should attack with such force, that they should be able to take revenge in one go. Sulaiman Sasroo Khazai r.a on the other hand contented that they did not care for themselves, they just wanted to fight the enemies of Hussain a.s. Fulfil their pledge with the Imam a.s of Karbala and meet their end like him. The parleys went on for seven to eight days.

The negotiations were going on between Mukhtar r.a and Sulaiman Saroo Khazai r.a, when Abdullah Bin Yazeed, Abdullah Bin Zubair's governor entered Koofah. He was after Mukhtar r.a. The reality was that the main

murderers of Hussain a.s were nervous of Mukhtar r.a. They went to Abdullah Bin Yazeed and said, "Sulaiman Saroo Khazai is not a problem. He is going after the Ommayyads and Ibne Zaiyad. Mukhtar is different—he goes about saying openly, that he would kill, all those, who were involved in the murder of Hussain a.s. Try to control him." Only after nine days of entering Koofah, Mukhtar r.a was again arrested.

Sulaiman Saroo Khazai r.a and his men raised the slogan, 'Ya lasaraat ul Hussain,' it means Hussain a.s who could not be avenged. Some historians have called them 'Tawabeen' i.e the repentant ones, which is wrong. At the time of the incident of Karbala they were in prison, they did not desert the Imam a.s. They are not the 'Tawabeens,' they are the first group to raise the slogan, "Avengers of the blood of Hussain a.s, let us go and take the revenge of the blood of Hussain a.s." They are definitely not 'Tawabeens.' Tawabeens were the people who were present and free, in Koofah or Karbala—yet they did not fight with Imam Hussain a.s.

Sulmain Saroo Khazai r.a and his men went towards Basra. Over there Ibne-Zaiyad had learnt about the death of Yazeed. He saw the ensuing anarchy and chaos in the Islamic Empire. On one hand people were doing Bayiat of Abdullah Bin Zubair, on the other hand Sulaiman Saroo Khazai r.a was going towards Basra, in search of Ibne Zaiyad. He was very perturbed, but did not show his agitation. He had lost control of Koofah. He made his cousin Uaman Bin Zaiyad, his representative. He gathered his faithful people and said, "Who can take me, safely out of Basra?" Till then he had not announced about Yazeed's death, as the conditions were such that people could have killed him, there and

then. Umer Bin Jarood agreed to take him out of Basra on one condition that he would get gold, which was double the amount of his weight. It shows how much wealth Ibne Zayiad had. Wealth that he had looted from the Muslims.

Umer Bin Jarood had twenty-one sons. He took Ibne Zayiad out of the city, along with his men, in the darkness of night. Sulaiman Saroo Khazai r.a was told by his allies that Ibne Zayiad was running away, in the dark of the night. He lay waiting for him on the way to Syria. When Umer Bin Jarood's army reached there, Sulaiman Saroo Khazai's men surrounded them. Before Sulaiman Saroo Khazai's army caught up with them, one of Umer Bin Jarood's sons told his father about the approaching army. He could tell the movement of people from a distance.

In those days there were experts who could tell about the movement and strength of a contingent from a distance, by putting their ear to the ground. It was an art, they could even tell the number of people riding on horse and camel backs. One of Umer Bin Jarood's sons was an expert at it. In the present times satellite does the work of those spies. Ibne Jarood and his sons were worried, they told Ibne Zayiad about the army from Koofah. Umer Bin Jarood asked Ibne Zayiad, "First tell me the true situation, then I shall think of some plan." Ibne Zayiad said, "Yazeed has died, the prisoners of Koofah are out of jails. They are searching for me, now you save my life." Ibne Jarood tied Ibne Zayiad to the stomach of a camel in order to hide him. Sulaiman Saroo Khazai r.a and his men searched for him amongst Jarood's men, but they were unable to find him, finally they turned away. Ibne Zayiad reached Syria safely. Marwan also reached

Syria, to decide as to whom should be made the caliph. Till that time Marwan had not started coveting the Islamic Government for himself.

Amongst Yazeed's sons, one son had died. Mawiyah Bin Yazid was a lover of Ahl-e-Bait a.s. I am sure those of you have been to Syria, must have visited his tomb for Ziarat. If you did not go it is unfortunate. Look at the boon that love of Ahl-e-Bait a.s. gives. He is the only person of his family, whose grave has been preserved properly, for the posterity. The inscription on his grave is "Maawiyah Bin Yazid the lover of Ahl-e-Bait a.s."

Amongst the Ommayyads either there is no mark of the graves of the rulers; if there is, the garbage of the city is thrown over there. On Yazeed's son's grave, however the inscription is, "Maawiyah Bin Yazid, Lover of Ahl-e-Bait a.s.," so that people should know that he was not an enemy of Ali a.s and his offspring. Momineen go to his grave and say 'Darood,' and Salaam. That is our contention, we stand for principles, we are not against any person or family. If there is a lover of Ahl-e-Bait a.s even in Yazeed's family; we respect him and go for his Ziarat. He left his princely seat after declaring that he did not want to sit on a ruler's seat, which was seeped in the blood of Hussain a.s. His mother protested and said, "I wish you had died at birth." Later on he was killed by poisoning. Khalid Bin Yazid was the second son of Yazeed. He was very young at that time.

Ibne Ziad saw that there was an absolute confusion about rulership. Some people were propagating for the Bayiat of Abdullah Bin Zubair, others were saying that Bayiat should be done on the hand of Naoman Bin Bashir. Ibne Zayiad said to Marwan, "Marwan why don't you

take Bayiat? Proffer your hand, I shall do your Bayiat. I have brought a lot of wealth with me. If you pay the army ten times more than what Yazeed paid them, they will do your Bayiat.

Khalid Bin Yazeed is Yazeed's son; he is a crafty and untruthful youth." Ibne Zaiyad further said, "Look I killed Hussain on Yazeed's order. Later on Yazeed put the sole responsibility of Hussain's murder on my shoulders. He said, 'Ibne Zaiyad did it by himself. I did not order it.' Listen Marwan Khalid is his son. You get your own bayiat. I will tell you another scheme, marry Khalid Bin Yazid's mother, and your Caliphate is confirmed." Marwan had not thought on those lines.

He was an avaricious and power hungry man. Ibne Zaiyad gave a lot of wealth to Marwan. He reminded him, "You become the Caliph. I shall take care of the rest. I shall control the Shias of Koofah." Marwan Bin Hakam controlled the Caliphate in Syria and married the mother of Khalid Bin Yazid.

Sulaiman Saroo Khazai r.a meanwhile reached Koofah and told the people to confront Ibne Zaiyad. Ibne Zaiyad started for Koofah with an army of three hundred and fifty thousand. He made a cantonment outside Koofah in a place called Nakhliah. Sulaiman Saroo Khazai r.a prepared his army. At that time Mukhtar r.a was in prison. The people with Sulaiman Saroo Khazai r.a were those who had come out of the prisons of Koofah.

They had pledged that they were proceeding to their martyrdom.

When the army was ready Sulaiman Saroo Khazai r.a addressed them. He said, "We are going towards Syria to fulfil our pledge, we have to meet the people of Karbala. People are warning us that a huge army is there

and how would we face them. We are not concerned with a battle, we are going to meet our end—we are going to catch hold of death. We are woeful as to why we are alive until now. Karbala happened and we were not able to reach there.” Sulaiman Saroo Khazai r.a also told the people that if he was martyred what would be the sequence of succession of the Generals. Mussaiab r.a was to succeed after him—then Abdullah Bin Saeed r.a—after him Abdullah Bin Wali followed by Rafayiah Bin Shad.

Thus that small contingent reached Karbala. It has been recorded in history that for three days Sulaiman Saroo Khazai r.a and his army wept and beat their chests with such fervour, that no parallel of it is found in history. Koofah is several metres away from Karbala, but every house in Koofah could hear the wailing voices and beating of the chests. Then that procession proceeded, on the way they came to the town of Qarissa. Zafr Bin Harris was the representative of Abdullah Bin Zubair over there. Sulaiman Saroo Khazai r.a sent him a message asking him for a safe passage. He closed the gates of the city.

Sulaiman Saroo Khazai r.a again sent a message, which said, “We do not have any concern with you. We are going to Syria, just let us pass.” Ibne Harris further confirmed the intentions of Sulaiman Saroo Khazai r.a by sending his son. Then he opened the doors of the city and announced, “Whatever, the soldiers of this army buy, I shall pay for it.” As he was the man of Abdullah Bin Zubair, he wanted to damage the Syrians as much as possible. That was the main reason why he was hospitable to Sulaiman Saroo Khazai r.a and his men. Then that army went to Ain-ul-Wurd. There they got the news that

Ibne Zaiyad's army had also started for that point. The battle took place at, Ain-ul-Wurd. Sulaiman Saroo Khazai r.a had started from Koofah on the 1st of Moharram. The battle was fought in Jamadiul Awwal, in the 65th year of Hijra.

Before the battle Sulaiman Saroo Khazai r.a camped in Ain-ul-Wurd, to wait for Ibne Zaiyad's forces. He sent Mussaiab r.a with one thousand men to get the news of Ommayyad forces. He was also instructed to engage with any contingent of the opposition that he met. On the other hand Ibne Zaiyad sent Sharjeel Bin Zolkhah with an army of ten thousand to assess the situation.

Ibne-Zaiyad's forces were ten thousand in number, where as Mussaiab r.a had only five hundred to one thousand men. When people are ready to face death with valour, even death is nervous of them. You have seen live examples of that in Lebanon. When the soldiers of U.S.A, U.K, France and Italy had gone to Lebanon, thinking that it was a bounty of their forefathers. They thought that they would be able to treat that land as they had treated the other surrounding areas. They were successful for some time.

Then people who were searching for death, in the lanes of Beirut came face to face with them, what happened? You must have read it in the newspapers—as well as heard it in the news. The news media however, did not explain fully and exactly as to what had happened to those followers of Pharaohs. Those power hungry nations did not even get time in Lebanon to runaway properly. There was death waiting in every alley of Beirut. They had to be lifted by huge helicopters, along with their vehicles. The valiant soldiers of Islam had narrowed the earth for them.

The Mujahideen of Hizbullāh had cut off their routes of escape. When the Mujahids of Hizbullāh came out following the path of Sulaiman Saroo Khazai r.a and Mukhtar r.a, those who had come to scare them of death ran away. Even today those small number of Mujahideen are challenging the Super Powers. Nobody has dealt that kind of blow to those forces of evil, as those slaves of Hussain a.s, Whom the world knows as Hizbullāh.

Sulaiman Saroo Khazai's r.a army had gone out to meet death. A section of it had gone ahead under the leadership of Mussaiab r.a, i.e five hundred to one thousand persons. They attacked the enemy forces of ten thousand. Their attack was so fierce—that many of the soldiers from the Syrian forces were killed. Those who were left alive ran away. Some of them reached the place where Ibne Zaiyad was stationed.

Ibne Zaiyad scolded his soldiers and said, "Wretched people what happened to you? With whom did you fight? What was the strength of that army?" They replied nervously, "We don't know the strength of that army, but each one of them was equal to at least twenty to twenty five of our soldiers. They have come out to this battle to die." Twenty or twenty-five Mujahideen met their martyrdom, where as three to four thousand of Ibne Zaiyad's men died. He sent another contingent of twenty thousand. Only half or one forth of them went back alive. Then Ibne Zaiyad said he would go himself. He had two and a half million men with him.

There were only four thousand Mujahideen left with Sulaiman Saroo Khazai r.a, who was stationed at Ain-ul-Wurd. Euphrates was nearby. Ibne Zaiyad stationed his army on the other side. Sulaiman r.a told his soldiers, "Remember we have come to offer the

sacrifice of our lives. We have come to fulfil our promise.” When the battle started, one thousand Mujahidin were martyred on the very first day, about thirty five thousand men of Ibne Zayiad were killed. The attack of the first day, by the Mujahideen was exemplary; but only three thousand Mujahideen were left. On the other side despite a huge loss, two hundred thousand soldiers were still there.

When the war went on for eight days, only seventy-two badly injured Mujahideen were left. Ibne Zayiad still had an army of hundred and fifty thousand men. The seventy-two Mujahideen who were left proposed to Sulaiman r.a, “If you accept our proposal, we can go back, gather more forces then attack.” Sulaiman r.a refused. He told them that he had not started the fight to retreat. He said, “Till such time that these Ommayyads are in front of me, I shall not step back. I have come here to fight and attain martyrdom.”

All the Mujahideen stood up and said, “We are with you.” When Sulaiman Saroo Khazai r.a slept that night he had a dream. He said, “In my dream I saw that I was in a garden. It was a garden of such exceptional beauty, that I had not even visualised it in my imagination, a scenic garden where refreshing canals flowed. I saw a lady in Hijab. The awe of her presence was such that I started shivering. She spoke to me softly and said, “Sulaiman why are you nervous and worried? I am no other than your Prophet’s s.a wife Khadijah. The other lady with me is your Prophet’s s.a daughter Fatima Zahra.” The other lady who was also in complete Hijab gave me a jar. She said, “Sulaiman put this water over your wounds. In a short while you will come to us.

Sulaiman felicitations upon you, you have fulfilled

the right of our love. Tomorrow at noon you shall come to us." When that vision came in his dream, he shouted, "La Illaha Illallah, Mohammad Un Rasool Allah, Ali Un Waliullah." When Sulaiman r.a raised that slogan all the braves got up. When he opened his eyes he saw a jar filled with water lying near his headrest. He told his companions about his dream. He sprinkled that water on the wounds of his companions as well as those of his own. When their wounds were healed, that jar of water disappeared.

Those valiant people believed firmly that they were going to meet the people of Karbala. You can imagine the fervour of their attack on that day. Till the fall of that day those seventy-two had killed thousands. The dusk hour, for which Sulaiman Saroo Khazai r.a was waiting, finally came. A volley of arrows came towards them. Sulaiman r.a was martyred. Mussaiab r.a took the command then he was also martyred. Abdullah Bin Saad took up the standard, he also met his holy death, then came Abdullah Bin Wali r.a. By the evening Rafaa Bin Shad and nine others were left.

When the war halted at night they were also badly wounded. One brave suggested to Rafaa r.a, "We have fulfilled our pledge, now we cannot even fight. My suggestion is that we should serve our faith by documenting this war for history. Let us disperse." Rafaa r.a conferred with the rest of the companions. It has also been mentioned in some places that they took omen from the verses of the Holy Book, i.e Quran. They finally decided that in the dark of the night all nine of them would go in different directions. They wanted to save the war fought by Sulaiman Saroo Khazai r.a and his companions, they wished to keep it alive for posterity. After that those

nine people dispersed in different directions, the next day Saad Bin Huzaifa Yamani reached with help from Koofah; the war had already ended by then.

Dear audience, those were the people of the first group, after Karbala, who fulfilled their obligation and responsibility. A thought prevails amongst us. I have mentioned it before, but I shall discuss it again in view of the above incident. From where has this concept entered our society that we have no obligation other than 'Lecture' and 'Matam'? It is correct that mourning for Karbala, even if it was, 'Sunnah' during certain eras, has become obligatory now. I also hold the same belief. Then what is Sulaiman Khazai's character telling us? After the incident of Karbala till such time that Yazeediat exists Hussainis will have to fulfil their responsibility. Till such time that the tyrant rules the confrontation will go on.

Today Yazeediat as well as tyranny both exist. The devil is gloating as sedition and evil are rampant. Enemies of Islam are thriving and a big front has been opened against, "Shariah." Oops! What have I said? What an un-ending discussion have I started? It has almost become a fashion to say, "What nonsense are all these complicated decrees of Shariah, what a topic for discussion!" Dear listeners, the saving of these decrees of Islam and Shariah is mandatory upon you. Tell me where can you find the real Islam? Who are the real followers of Islam? Who really knows about the faith brought by Mohammed s.a? Who are the real followers of Shariat-e-Mohammadi?

This is our distinction and glory that we are the real followers of the faith of Mohammed s.a. When you are the real followers, the world may go in any direction; it should not matter to you. I shall try to make my point

by reminding you about the story of two mothers, who came for justice to Maula Ali a.s. Maula a.s said, "Divide the child into two portions," since there were two contending mothers. A portion was to be given to each. One mother came forward and said, "The child is not mine, give it to the other woman." She saw that her child would have died by being cut into two parts. She thought if she gave him up temporarily, atleast he would have the chance to stay alive and grow up. When he would grow up, at some point of time she could tell him that he was her son. He would be able to recognise his own blood. Thus Momineen the genuine party has the responsibility to save the situation. The fake and the real both are found in this world.

Whatever atrocities or cruelties we have to bear, whatever difficulties we have to go through, Whatever tyrannies we are subjected to——think who has to defend the Shariah? We have to defend it in these adverse times. Ahl-e-Bait a.s defended Islam, in the reigns of Bani Ommayyads and Bani Abbas. That was the lesson they gave to the Momineens. Dear brethren when you are the real followers of Islam, you have to defend it. Whatever may be the number of fake goods in the market we are not concerned with it. We are concerned with the real faith and Shariah. While defending it we have to announce it to the world that we are the followers of Islam and nothing else. The faith that we follow is genuine Islam.

I hope now you understand that the promise of faith cannot be fulfilled without firm belief and sacrifice. The promise of faith, that was fulfilled, by Sulaiman Saroo Khazai r.a and his companions. The promise that was fulfilled by Mukhtar r.a and his valiant soldiers and

by Zaid the Martyr. The history is red with the blood of those martyrs, who have kept the revolution alive. They encourage the people to imagine, as to what the real faith entails. What Hussainiyat is made up of. Even if one dies one's story would live and inspire as a tale of revolution in this world. In short that was the story of Sulaiman Saroo Khazai r.a and his revolution.

Mukhtar r.a came to know about it in the prison in Koofah. He wrote a letter of condolence to the Shias of Koofah. He wrote, "People of Koofah accept my condolence, for this companion of the Prophet s.a, slave of Hussain and the Holy warrior. Rest assured I shall be freed very soon, then I shall take revenge from each and every murderer of Hussain a.s. Meanwhile keep up your spirits." When the Shias of Koofah received that letter, they replied, "We had given up all hope, and were afraid." Dear friends think about it, this is life, such things keep happening in it. When faced with temporary setbacks, one should not give up hope. This war will continue till the dooms day. Such times will keep on recurring.

The nations are not vanquished in a single incident. When Sulaiman Saroo Khazai's jihad finished, there was a bit of disappointment in the air. The people were dejected that there was such a big uprisal but no result came out of it. Then Mukhtar's r.a message was received, in which he told them not to worry, as the battle had not ended, and he was about to reach them.

The Momineen were encouraged that Mukhtar r.a was still there. They wrote to him, "Mukhtar we believe you, now we are under your Bayiat." Mukhtar r.a again wrote a letter to his brother in law. He said, "I am your brother—in-law and I am languishing in the jail, without any crime." Abdullah Bin Umer again wrote immediately,

to Abdullah Bin Yazeed, who had been appointed as Abdullah Bin Zubair's representative in Koofah. He wrote, "Remember my nearness to you. Mukhtar is my brother-in-law. He has not committed any crime, why have you thrown him into the prison?"

When that letter reached, again the then governor of Koofah was obliged to release Mukhtar r.a. See what great respect they enjoyed. Those who deserved real respect and reverence; their blood was being shed like water. Their bloodshed seemed to be allowed, almost legal for them. What favours had they and their fore fathers enjoyed from the family of Ibne Umer? Was it that they had been given such wealth, power and position that they could enjoy them for generations——thus they could not forget those favours?

Mukhtar r.a was again freed from the prison. A condition was however, imposed. He was not to leave his house. In a way he was under house arrest. Mukhtar r.a agreed upon that condition. He started his movement from his own house. He sent a message to Ibrahim Bin Malik-e-Ushtar r.a. He sent the letter that Muhammad Hanafiah r.a had given him——telling him that he had the permission of Imam a.s, for his movement. He wrote, "Ibrahim, I have the permission of Imam a.s. Your father was the Standard Bearer of Maula-e-Kainat's army. Your entire family is lover of Ahl-e-Bait a.s. I need your help for taking revenge from the murderers of Hussain a.s.

Ibrahim r.a received the messengers of Mukhtar r.a very cordially, treated them hospitably and respectfully, but did not send any reply. He just said that he would think about it. After three days Mukhtar r.a himself went to Ibrahim r.a. When Ibrahim r.a saw Mukhtar r.a, he treated him with great respect and sat

next to him. Mukhtar r.a said, "Look Ibrahim, I have not gone to anybody personally, but I have come to you, because of your and your father's position, as he was a helping hand of Maula-e-Kainat a.s. I know that you are a lover of Ahl-e-Bait a.s, and you are being penalized because of it. You must help me." Ibrahim said, "Till such time that I to know about the permission of Imam a.s, I shall not be able to help you." That was also a necessity. A person like Ibrahim r.a seems to be telling us that in such ventures, permission of the Imam a.s is the first pre-requisite.

Amir Mukhtar r.a took out the letter of Muhammad Hanafiah r.a, and kept it in front of Ibrahim Bin Malik-e-Ushter r.a, "Look I have the permission of Imam a.s." Muhammad Hanafiah r.a had written, "When you receive my letter get ready to help like your father. Taking revenge from the murderers of Hussain a.s is obligatory upon every Muslim. I have made Mukhtar the incharge in this matter. He is my representative." Mukhtar r.a also told Ibrahim r.a that he had also met the Imam a.s. Mukhtar r.a continued, "You can see that conditions are not conducive, for the Imam a.s to give his written permission. He has made his Uncle Muhammad Hanafiah r.a his representative. This is his hand writing."

When Ibrahim r.a saw that writing he said, "This is not Muhammad Hanafiah's style of writing." Mukhtar r.a said, "Conditions are such that Muhammad Hanafiah r.a had to explain in this style. You can confirm it from the eye witnesses." Fifteen eyewitnesses came forth amongst the 'Shias of Koofah. They said, "Muhammad Hanafiah r.a wrote this letter in front of us." Ibrahim r.a stood up and asked Mukhtar r.a to Profer his hand. He did Bayiat upon his hand, and promised to help him, till

his last breath. He said, "I do Bayiat upon the will of God, and Sunnah of the Prophet s.a. I also pledge to take revenge from the murderers of Hussain a.s." Ibrahim r.a stood up and made Mukhtar r.a sit in his place. Mukhtar r.a went forward and embraced him. He said, "Ibrahim I really needed you." Then he said that by the Grace of God, he would fulfil the promise even if he had to give the greatest sacrifice.

Mukhtar r.a said that he would slaughter the murderers of Hussain a.s selectively like Bakht Nasr, who was a very hardhearted ruler. At the moment the history of that era is not my topic, otherwise I would have told you about him. When Bani Israel martyred Yahaya Bin Zakria a.s, God foisted Bakht Nasr upon them, as a ruler. He killed so ruthlessly that he became famous for wreaking revenge. Mukhtar r.a said that he would foist himself upon the murderers of Hussain a.s and take revenge like Bakht Nasr, who had been thrust upon Bani Israel. He said, "When they go in hiding, I shall drag them out of their holes and kill them."

Ibrahim r.a sent fifty men to Taif to meet Muhammad Hanafiah r.a, as he wanted to satisfy himself further. Muhammad Hanafiah r.a was still in recluse, as he was fulfilling the responsibility of getting the uprising started. The main reason why Imam Hussain a.s left him in Madinah was that when Ali Bin Hussain a.s became the Imam, he would have his other responsibilities, Muhammad Hanafiah r.a would shoulder other duties.

It was the time of Haj. Fifty people from Koofah approached Muhammad Hanafiah r.a. He said, "Why have you come?" They said, "Mukhtar r.a is taking Bayiat as your assistant." He said, "First of all the revenge of Hussain's a.s blood is obligatory upon every Muslim,

there is no need for any permission. Still I have made Mukhtar my assistant in writing." The question is why did Muhammad Hanafiah r.a give that permission in writing? Later on Bani Abbas would also raise the slogan of the revenge of Hussain a.s, to promote their own vested interests.

Abdullah Bin Zubair also started the mischief in Makkah, by asking the people to rise as Ahl-e-Bait-e-Rasool had been murdered, although he was the biggest enemy of Maula-e-Kainat a.s. That was the main reason why Muhammad Hanafiah r.a gave in writing that Mukhtar was the person appointed to take the revenge of Hussain a.s. Those fifty Koofis went back satisfied. Mukhtar r.a came to know that Ibrahim Bin Malik-e-Ushter r.a had sent fifty persons to Koofah. He was impatiently waiting for the news from Taif. As soon as he came to know that those fifty men had returned from Taif, he sent his men to inquire about the news. Those men came back happily and told Mukhtar r.a, that those fifty men had scattered in Koofah, and were canvassing Bayiat for Mukhtar r.a. In that way Mukhtar r.a gathered an army of thousands for the revenge of Hussain a.s.

Dear audience, there are some incidents of that era which I have left out deliberately, because of the shortage of time. An instance is the unsuccessful attempt of Hajaj Bin Yousuf to kill Mukhtar r.a. Marwan Bin Hakam met his end in nine months. Khalid Bin Yazid's mother whom he had married smothered him with a pillow. Then Abdul Malik Bin Marwan declared himself as the Caliph, in the 65th year of Hijra. That was the time when the heads of the martyrs who gave up their lives with Sulaiman Saroo Khazai r.a, were sent to Syria.

One and a half-month after that Abdul Malik

became the Caliph. He was one of the most callous rulers. When he got the news of his Caliphate, he was reciting the Holy Quran, he closed it and said, and "From today we part for ever. Now I have become the Caliph, our paths will be separate." It happens even now, till such time that the rule has not been gained, a garb of religiosity and piety is maintained. As soon as the rule and power come, those same falsely pious persons become shameful characters for their nations, religion and state.

When Malik came to power he made Hajaj Bin Yousuf the governor of Iraq. That is the point when Hajaj Bin Yousuf the most bloodthirsty and hardhearted person entered the pages of history. If you count eight most inhuman people in history, he was one of them. In my childhood I read a book written by Younis Hasrat. The name of that book was "Eight Most Cruel People of the World." The persons mentioned in that book were, the Nero of Rome, Changez Khan, Rasputin and Hajaj Bin Yousuf was mentioned along with them. Feroz Sons were the publishers of that book. Now when I searched for that book, in Lahore, it had been named, "Seven Most Cruel People in the World." Hajaj Bin Yousuf's name had been deleted. This has happened in front of our eyes. I shall also tell you the year of publication; it was 1968 or 1969 A.D. In the old edition there were eight names, now there are seven.

How ironical, the Muslims have realised, suddenly that he should not be amongst the most blood thirsty, instead he should be considered as a hero. He should be shown as a great man in the television plays. Well! Well! Well! Do whatever you want. That brute is being presented as a Mujahid of Islam in television serials, in the newspaper articles and magazines. All right he may

be a Mujahid for you, but thank God we have never made such monsters, the heroes of our history. It is the same Hajaj who destroyed Madinah, the second time, murdered Abdullah Bin Zubair, and brought Makkah in the government of Abdul Malik Bin Marwan. It is the same person who killed Abdullah Bin Zubair, then sent a proposal of marriage to his mother.

Hajaj tried to kill Mukhtar r.a twice. Both the times, when he wanted to kill him, either the sword fell from his hand or he was temporarily blinded. Once when the executioner went forward, he started shivering, once a snake stung the executioner. Mukhtar said smilingly, "Hajaj you cannot kill me, till such time that I kill the murderers of Hussain a.s." When two or three executioners met their end in that manner, Mukhtar r.a said, "Hajaj why don't you come forward, yourself, to kill me. Come forward, then you shall see your end.

My Prophet s.a and my Maula a.s have made the prediction that you cannot kill me, till such time that I have killed the murderers of Hussain a.s." Then Abdul Malik's letter reached Hajaj that he should leave Mukhtar r.a alone, for the sake of Abdul Malik's predecessors. Thus Hajaj left Mukhtar r.a alone, and he was again free. In short I have mentioned that man Hajaj Bin Yousuf, so that you may not accuse me of leaving that chapter of history and say, "Maulana did not even mention it."

Now we go back to Abdul Malik's reign. Ibrahim Bin Malik-e-Ushter r.a was taking Bayiat. Mukhtar r.a was deciding upon the date of uprising, and ways and means of searching for the murderers of Hussain a.s. At times he gave incentives to some of those who had gone to Karbala, to inform about the others. The history was quick to blame him that if; he was such an enemy of the

murderers of Hussain a.s, why did he entertain them at all. In fact it was a strategy of Mukhtar r.a in the beginning.

Later on they were also tackled severely. At times there were persons who interceded, on behalf of those murderers, e.g Abdullah Bin Abbas asked pardon for Amr Bin Saad. Mukhtar r.a was worried as to what should be done. Then he applied another strategy, so that those murderers should not escape their end. Mukhtar r.a expressed regret, that his soldiers, whom he could not reach in time, had killed that person. He said that if he had known about it in time, he would have left that person alone.

Dear audience, I shall present a few couplets in front of you. As I said before, at times a person cannot express in his speech, what a poet can express in few verses.

The poet said:

Though my style is not that witty, Perhaps
my thought will appeal to your heart,

Either there is the voice of Allah'O'Akbar
resonant in the skies,

Or there is constant praise of Allah while sitting
on the dusty ground,

First is the religion of those who recognise God
and know themselves,

Second is the religion of the Mullah, stones and
vegetation.

Remember the message friends, those, who raise
the voice of, 'Takbeer,' they are the lions of their times.
God gives them a great status. They are the Holy Warriors
who stay alive in the pages of history. They are the ones
whose voices resound against tyranny and imperialism.

Do you understand now? Iqbal says:

Either the Takbeer resonant in the openness of the skies,

Or there is constant Tasbeeh, while sitting on the dusty ground.

One is moving the rosary for his own benefit. He takes a book of prayer and goes to the graveyard or some shrine and keeps on reciting and reading. He is concerned with his own deliverance. One, who is raising his voice against hegemony, cruelty and tyranny, is concerned with the whole humanity. Now whose status would be greater? That of one who is concerned with his own redemption, or that of the other who is concerned for the entire human race? Latter wants the humanity to be free of the shackles tyranny and oppression.

Dear audience, consider this message of Iqbal, in the light of the message of Karbala. What is the reason for keeping the Azadari alive? Because, it is a lash upon cruelty, autocracy and tyranny. It is a palm, which is constantly slapped on the face of hegemony and Yazeediat. Tyrants try to free themselves from it, but cannot. Till such time that there is a single Hussaini on the face of this earth, this situation will prevail.

Dear Mourners, understand this message of Karbala. What are its aims? Why should Azadari be kept alive? It should be done because it is a lash on the face of Imperialism, oppression and colonization. A blow, that is being felt since centuries. Yazeediat and imperialism want to get rid of it, but it would not leave them alone, till such time that a single Hussaini is alive on this earth, it will keep on hitting its weakened body.

Thus the caravan of those who were, apparently prisoners and oppressed, the first caravan of Hussainis

was going to conquer Syria. The standard bearer of the caravan was Zainab r.a; the leader of the caravan was Sayyad-e-Sajjad a.s. It is a small contingent.

Few ladies and some children, astride upon the camels, without seats. Their hands are tied behind their backs. They are travelling through the vast desert. The oppressors think they are taking them as prisoners. They think they are going as conquerors. They do not know that this frail young man and these few ladies are going to fulfil their promise to Hussain a.s, and conquer Syria. Dear mourners, you must have heard or read about it, or even seen it that the road from Karbala to Syria, has many small graves. They are interspersed at a distance of few kilometres. There are no names upon them. Those graves are of those prisoner women and children, who fell from their mounts and died.

The soldiers of Yazeed were taking the camels so fast that many women and children fell down and met their death. They were left without a coffin or grave. The inhabitants of nearby villages made their graves and marked them. When the caravan of Karbala started, there were about 112—120 prisoners. Even if we take the lesser number, it is 112. When they reached the court of Yazeed, they were only twelve.

What happened to hundred prisoners? The graves that are scattered from Karbala to Syria are the graves of the innocent children and Bibis from Karbala, who fell down from their camels. The stonehearted people did not stop for them, and they gave up their lives in the loneliness of the desert. An example of this is the incident, when the lance on which Hussain's a.s head was carried, got fixed in the sand. However hard the soldiers tried they could not move it.

Shimar picked up his lash and went towards Sayyad-e-sajjad a.s, to lash across his back. He said, "Ask your Baba why he doesn't proceed?" The weak and sick Imam a.s picked up his chains and went to his Baba's head. He said, "Baba from Karbala to Koofah, and from Koofah to this place I have tolerated the pain— Now I don't have the strength left to tolerate the lash. Baba why don't you proceed?" Dear mourners my heart says this, though I have not read it anywhere but somehow my heart is convinced, there must have been tears in Hussain's a.s eyes, on seeing his son's plight. He said, "Dear son I know your condition, but what shall I do? Sakinah who always slept on my chest has been left behind."

Dear mourners, when Sakinah fell down the hardhearted soldiers did not stop the caravan. Hussain a.s made them stop it. When the caravan stopped Bibi Saadanis started searching for her. They were calling out her name. Bibi Zainab and Bibi Umme-Kulsoom r.a heard the voice of young Sakinah. When they went towards the spot, they saw that a lady was sitting with Bibi Sakinah in her lap. She was comforting her, "Don't cry my dear, rest assured your mother and sister will come soon. Your aunts will come to fetch you." Then she kissed young Sakinah and gently put a hand on her head.

Bibi Zainab r.a called out to Bibi Sakinah. When she heard her aunt's voice she ran towards her and embraced. She said, "Dear aunt why were you leaving me behind?" Bibi Zainab handed over Bibi Sakinah to Bibi Umm-e-Kulsoom r.a. She said to the lady, "Bibi you have done a lot for us, we are very grateful to you. In these adverse times when people are ready to abuse us and throw stones and make a spectacle of us, you have

comforted this child." The stranger removed the veil from her face and said, "Zainab my dear daughter whom are you thanking? I am no other than your mother Fatima Zahra."

Dear mourners, Zainab r.a who had not seen her mother since long wailed, "Oh! Mother! You have come now, when our whole family has been massacred. Your Hussain was killed while he was hungry and thirsty." May be the mother replied, "Whom are you telling all this my dear daughter, I was near my beloved son, when he fell down from his horse."

Lecture 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَّنْ قَطَعَ نَحْبَهُ وَ مِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٣٣﴾

“Among the believers are men who have been true to their covenant with God. Of them some have completed their vow, and some await. But they have never changed in the least.” (33:23)

Dear audience, today is the sixth Lecture. I am trying to contain the entire topic in these nine Majalis. In fact what I am presenting is a summary, a gist. There are so many incidents that I have left out, because of lack of time. I want that you should get the main idea. When you think about Amir Mukhtar r.a, you should be able to visualise, his character, or that of his companions like Ibrahim Bin Malik-e-Ushter r.a.

There are so many things which are part of your Islamic Studies courses, the basis of those can be found in the times of Amir Mukhtar r.a. Many educated people do not know the background of those practices thus the objections, “From where has this entered the religion?”

“What is the origin of that practice?” That is also a reason why I have chosen this topic, to clarify many doubts. People should come to know how ‘Ali-un-Waliullah,’ entered the call to prayers, and when the slogan ‘Ya-Ali-Maddad,’ was raised publicly. There is a history and logic behind it; we have not adopted it as a sentiment. It is not that some body raised the slogan and it became a practice. It was not like that at all. Today

Inshallah I shall present the historical logic of both these slogans.

Dear audience, the date for Mukhtar r.a's uprising was decided. Mukhtar r.a and Ibrahim r.a were to start the uprising on 15th of Rabi-us-thani in the 66th year of Hijra. The pact had been made. Meanwhile Ibrahim r.a's duty was that every night he went to new localities accompanied by fifty or sixty men. He was usually accompanied by, Warqa Bin Gharib, Rafaay Bin Shadaad and the other companions of Sulaiman Saroo Khaza r.a, who had been left alive. He went to the places outside Koofah, and asked people to pledge support to their cause.

It was decided that the war drums would sound on the 15th of Rabi-u-thani. If they sounded before that, it should be considered some evil plan of Abdullah Bin Muteeh who was the governor of Abdullah Bin Zubair in Koofah. Ibrahim r.a conveyed that to all the Momineen. It was a very sensitive moment in the campaign. Before 15th the events took such a turn that the Shias were forced to start the war. There was some natural confusion—however things came under control later on.

It happened so that Ibrahim r.a visited Mukhtar r.a every day. Ayas Bin Mazarib who was the police chief of Koofah became suspicious. After all he was from the police force—, as you know the persons in these agencies have very alert senses. He understood that there was something dubious going on. Ibrahim's midnight visits to Mukhtar r.a were viewed seriously.

Shias constantly coming out and going in of Mukhtar's house was another factor, which raised his suspicions. He met Abdullah Bin Muteeh and said, "Keep your eyes open. I smell trouble. Immediately imprison Mukhtar. If you fail to do so something or the other will

happen. The people of Koofah seem to be bent upon rebellion."

There is one thing known about Koofis, they are famous for their rebellious nature. They had not only shown unfaithfulness towards Imams a.s, they went against all, at various times. Towards the end even Ibne Zayiad used to cry about their behaviour. He would address them and say, "I don't understand how I should place you. Neither do you stand by the righteous Imam nor do you go with the Imam of evil. You are with every one, yet against all." That was the nature of the Koofis.

Thus Ayas Bin Mazarib said, "You know the nature of the Koofis. If the mischief starts, all of them will stand against you. You take care and try to arrest Mukhtar on 15th of Jamad-u-thani." On the 14th of jamad-u-thani Ibrahim Bin Malik-e-Ushter r.a was going somewhere, with some prominent Shia leaders. In fact he was going to Mukhtar's r.a house. Ayas Bin Mazarib was on a round of the city, with five hundred soldiers. He stopped Ibrahim r.a and asked him where was he going at that hour of night. Ibrahim r.a replied that it was none of his business. He told Ayas to go his own way and let them proceed on their own path, as they had nothing to do with each other.

Ayas Bin Mazarib insisted that he was the police chief of the city, Ibrahim would have to tell him, where he was heading. Ibrahim r.a said, " Look I am warning you, go away. Don't confront me at the moment, keep it for some time later." Ayas Bin Mazarib said, " Either tell me about your destination or get ready for confrontation." In any case now I shall arrest you and take you to the Governor." Then he asked his companions to arrest Ibrahim r.a.

Ibrahim Bin Malik-e-Ushter r.a was the son of Malik-e-Ushter r.a. There is another point to be noted over here that he had learnt the art of war from the Leader of the Faithfuls Ali Bin Abutalib a.s. He was his trainee in the wars of Jamal, Siffeen and Nehrwan. At that time he was a youth of fifteen or sixteen years. When he saw that Ayaas was threatening him, he was enraged. He said, "I wanted to keep this for some time later, however, since you have challenged me—come forward." Ibrahim r.a attacked him with a lance, which went across his body. When the police chief Ayaas Bin Mazarib was killed, the rest of his men ran away from there. Ibrahim r.a severed his head and placed it at Mukhtar's feet.

Ibrahim r.a said, "A new issue has arisen. Now the war drums have to be beaten today. You declare war immediately, because in a short while the army of Abdullah Bin Muteeh will reach here." Mukhtar r.a made a bonfire in front of his house and, the war drums started beating. The Shias however, did not come out of their houses, as it had been agreed that the uprising would start on Thursday. It happened over here once there was an announcement that everybody had to reach certain place at certain time. Some thing went wrong over there, then a treacherous plot was hatched.

The faithfuls of the Government made their move, only at the last moment it was announced that the people should not go there. The unfortunate ones, who had already reached there, were either killed or arrested. Some even received lashes. It was however a temporary affliction, but those people did not stay back during the testing times. In short when such events take place a lot of confusion occurs. I am presenting this history to show you as to what happens during such times; what is usually

the turn of events in such instances. Anything can happen in this world; we should always be prepared for any eventuality.

Mukhtar r.a ordered the beating of war drums, but who would come out? The war drums had started beating a day ahead. Nobody got out of the house. Mukhtar r.a rushed Rafaya Bin Shadad, Qadama Bin Malik and Saad Bin Mauqaz to different areas of Koofah, to inform the Shias about the changed situation, and inform them that the war had started. When people saw Mukhtar r.a in the forefront, some of them started coming out of their houses. About fourteen hundred Mujahideen gathered.

Abdullah Bin Muteeh meanwhile came to know, about the death of his Police chief. Panic spread in his camp. Abdullah Bin Muteeh called Ayaas' son named Rashid Bin Ayaas, and said, "Look your father has been murdered. Take a contingent of soldiers and avenge your father's death." He went to fight with an army of three to four thousand. On the other hand Shees Bin Rabai was sent with an army of one thousand to wipe out Mukhtar r.a.

In the area of Bani Salim he came face to face with the contingent of Hijaz Bin Hur, who had been appointed the protector of that area by Ibne Muteeh. In the dark of the night both the parties took the other for Mukhtar r.a's army, and attacked each other. By the time they realised their mistake, several hundred soldiers had been killed or wounded. Shees was also wounded. When Mukhtar r.a heard that he prostrated on the ground to thank God.

Mukhtar r.a said, "Uptil now Abdullah Bin Muteeh is under the impression that we have a large army. Since quite sometime the bonfire is burning, war drums

are beating; however, our supporters are still not there. I hope the Koofis are not repeating what they did with Muslim Bin Aqeel." Ibrahim Bin Malik-e-Ushter r.a reassured him, "Rest assured, they have not come out as they have been told to stay inside till Thursday. You stay over here. I do not need any army; these Mujahideen will protect you. I shall go by myself."

Thus Ibrahim Bin Malik-e-ushter r.a proceeded. First of all he reached Shakiryia. There were about two thousand armed Mujahidin over there. When they saw the bonfires and heard the beat of the war drums, they got into a ready state of war and waited. They were however, thinking, "What if the war has started, we would remain sitting here and Amir Mukhtar r.a would be martyred." When Ibrahim r.a reached there he called out, in the secret slogan that they had agreed upon. When asked who was it, the reply came, "Ya-Saaraat- ul-Hussain". Thus it was established that the help had reached there.

Two thousand people started from Shakyria. They killed every enemy of Ahl-ai-bait a.s. Finally they reached Amir Mukhtar r.a. Meanwhile Abdullah Bin Muteeh sent Abdullah Bin Harab to arrest Mukhtar r.a. A very intense battle started. While the battle was going on, Warqa Bin Gharib reached there with a group of Momineen. Abdullah Bin Harab's men ran away after some resistance.

In that battle Qasim Bin Qais was martyred on Ibrahim Bin Malik-e-Ushter's side. He was the son of Qais Bin Mussahar Saidavi r.a, who was the messenger of Imam Hussain a.s, whom Ibne Zaiyad ordered to be killed in a brutal manner. His crime was that he had publicly denounced Ibne Zaiyad, and declared his own

allegiance to Imam Hussain a.s. The slogan of, "Ya Ali Adrikni," started from the battle fought by Ibrahim r.a and his men.

When the first battle finished Rashid Bin Ayaas came forward to fight. Ibrahim Bin Malik-e-Ushter r.a attacked him with his lance, shouting, 'Ya Ali Adrakni.' His lance went across Rashid Bin Ayaas' body.

Ibrahim Bin Malik-e-Ushter r.a raised the slogan of 'Ya Ali,' first, his whole army followed—— then it became a tradition. That was the first time that the slogan of, 'Ali-un-Wali-Ullah' was established. When that army dashed ahead to combat the enemy, they shouted, 'Ya Ali Adrikni,' and Ali-un Waliullah. In a way they announced that they were the followers of Ali Bin Abitalib a.s. I have already pointed out to you that those were the times when Imams a.s were present, but they did not object upon that practice; they did not call it obligatory either. In a way it was a declaration of faith. We also do not consider it to be obligatory.

Dear audience, you also remember, I never hesitate in explaining the Islamic decrees, and it is not obligatory to utter this slogan in your call to prayers. It is however, highly recommended that the Wilayat and Khilafat of Imam a.s should be announced in the call to Prayers. In a way it is a declaration of faith as well as love of Imam a.s.

On the fifth day full fledged battle started. Momineen started gathering. When Abdullah Bin Muteeh saw that he had to confront the forces under Mukhtar r.a, he decided to call his entire army. He summoned all his forces that were guarding the suburbs of Koofah. When the Syrian army was removed from the smaller places around Koofah, more people got out of their houses and

towns and joined Mukhtar r.a. Mukhtar's army comprised of twelve thousand people at that time. A fierce battle took place, Streets of Koofah were littered with bodies. Nobody dared to come in front of Mukhtar and Ibrahim r.a. Abdullah Bin Muteeh fled the scene. Ibrahim r.a was fighting by the side of Mukhtar r.a, just like his father Malik -e- Ushter r.a used to fight along side Maula-e-Kainat a.s.

Dear audience, Mukhtar r.a, Ibrahim r.a and their soldiers started a great tradition. None of the Imams a.s stopped them from it. In a way the slogan became a symbol for the Shias of Ali a.s. In some cras certain religious scholars even deemed it mandatory to raise the slogan.

Dear listeners, the slogan must be raised. If people stop you from it then it should definitely be announced. I have told you about the whole background of, 'Ya Ali Adrikni,' that it was an achievement of Ibrahim Bin Malik -e- Ushter r.a. Later on it was translated into Persian as, 'Ya Ali Maddad.' It was adapted in Urdu from Persian. This was the historical background of, 'Ya Ali Maddad'. The call did not start just like that out of nowhere.

It is a tradition of Mukhtar r.a and his companions, and it will Inshallah continue till the Day of Judgement. The point to be noted is that they raised the slogan as well went into action. God willing we shall also take practical measures along with the raising of the slogan. Thus dear Momineen do not raise empty slogans, understand the true spirit of those words.

When Abdullah Bin Muteeh came out to fight, Mukhtar r.a went ahead to confront him. He was hit in the head by a stone thrown at him. At that point Ibrahim Bin Malik-e-Ushter r.a came out. After a short while

Abdullah Bin Muteeh was injured and he ran away. His army ran after him. When they entered Koofah Mukhtar r.a ordered that they were either murderers of Hussain a.s or their collaborators, thus none of them should be left alive. As a result most of them were killed.

Abdullah Bin Muteeh enclosed himself inside a fortress. He was in a hopeless situation. After three days he asked for clemency. He started spreading news that Abdullah Bin Muteeh had run away. Some versions say that he succeeded in escaping. One version is that Mukhtar r.a helped him in his escape. He had sent a letter to Mukhtar r.a. He wrote, "I saved you from the mischief of Abdullah Bin Zubair. Today I ask you to remember that obligation of mine. For this once you also spare my life." When that letter reached Mukhtar r.a he said, "The enemies of Ahl-e-bait a.s are no friends of mine. I shall however return the obligation with an obligation. Thus leave now and disappear. If I see you again, I shall not hesitate to kill you." Thus Abdullah Bin Muteeh left, rest of his men put down their weapons and surrendered to Mukhtar r.a.

Mukhtar r.a founded a temporary government in Koofah. His first act was to send one fifth of the wealth in the, 'Bait-ul-Maal,' or national exchequer to Imam a.s. The total money in the Baitulmal was hundred and twenty thousand dirhams, he sent one fifth to the Imam a.s, rest he spent to pay the soldiers, then he gave money to Sadaat-e-Bani Hashim and deserving Momineen. He helped the people to such a great extent that Imam Baqar a.s forbade the people that they should not speak against him. Some of the Shias were skeptical about him.

Even today there are some persons amongst the Shias who have doubts about him. Imam a.s said strictly,

“Do not malign Mukhtar. He has helped us Ahl-e-Bait. He has brought our murderers to their just end. Our widows have married after that. Our houses have been lit up again because of him. Listen, do not malign him.”

Thus Momineen Mukhtar r.a first gained the blessings of Imam a.s. He gathered the people in the main mosque of Koofah. First he praised the God and his Prophet s.a, then he said, “Remember, I have risen up for just one reason, and God will prolong my reign till such time that I complete my mission.” In a way he wanted to tell the people that he had to complete what he had started, whether it would take him a month or ten years. He said, “ My reign will continue till such time that I make all the murderers of Hussain a.s meet their end.”

He started making lists of the murderers of Hussain a.s. While all that was happening, Abdullah Bin Muteeh, who had escaped reached Nehrwan. It is the place where Maula a.s fought the Khawarij. Abdullah Bin Muteeh wrote a letter to Mausab Bin Zubair, the brother of Abdullah Bin Zubair. He wrote, “Mukhtar has usurped my rule. If you help me, I shall get the power back from him, and pledge allegiance to you. I shall accept you as my caliph.” Mausab Bin Zubair sent a contingent of twelve thousand men.

When Mukhtar r.a came to know about it, he sent Ibrahim Bin Malik-e-Ushter r.a. I have already told you about Ibrahim r.a's slogan. He had written, ‘Ali-un-Waliullah’ on his flag.

Dear audience, why do you think I keep on repeating this? Mainly, because some of us develop doubts about these issues. After reading a few books, a veil starts covering their intellect. They start considering

these slogans emotional outbursts. These are not passionate uttering; they are a part of our religious tradition. Ali-un-Waliullah was written so that people should recognise that they were lovers of Ali a.s and believers of his Wilayat. I point out these things because people ask me, "Where is it written in a book?" What shall I do, it takes all sorts. I may not be a very learned scholar, but I know this much, people all around us are asking, "How has this entered the religion?" "How has that penetrated the religious thought?" Some of our own people who are sans knowledge, in-spite of being educated are amongst them. Listen, this started after Karbala. Infact it is a reminder of Karbala. None of the Imams a.s stopped it.

Ibrahim r.a went towards Nehrwan with his forces. Over there he met Abdullah Bin Muteeh. On the first day of the battle Abdullah ran away and went across the river. When he counted his men only six thousand were left. A sentence of his has been recorded in history, he said, "Ali was not in the war, who killed the thousands?" Some one told him Ali a.s was not there but his protege Ibrahim Bin Malik-e-Ushter r.a was there. Abdullah Bin Muteeh was lying low after his defeat. On the third day Mausab Bin Zubair reached there with an army of fifteen to twenty thousand.

They gained courage and decided to fight again. Look at the valour of Ibrahim Bin Malik-e-Ushter r.a at night, he went in the camp of his foes to spy. Musaab Bin Zubair became a bit suspicious, when he noticed that Ibrahim r.a neither greeted him nor bowed before him. Ibrahim r.a was admonished by Abdullah Bin Muteeh that he had not greeted the Amir properly. In order to defuse the situation Ibrahim r.a said, "I am an Arab

Bedouin. I do not know the Amir. I heard that there was a war going on, so I came for your help." Mausab detained Ibrahim r.a and asked Aamir Bin Marrah to guard him, who kept him in a tent. Ibrahim bin Malik-e-Ushter r.a decided that he would kill Aamir Bin Marrah, before leaving. He killed Aamir Bin Marrah and other guards who were abusing Maula a.s. He wrote a letter to Mausab Bin Zubair, "Mausab the person whom you have come to kill has slain two of your men and left the camp. You suspected that I was a spy of Ibrahim, but I am no other than Ibrahim Bin Malik-e-Ushter himself."

Musaab was very irritated. When the battle started in the morning, many of his men were killed one by one. He angrily ordered Abdullah Bin Muteeh to go and fight himself. He was also killed by Ibrahim r.a. Ibrahim asked his foes to send another soldier. Musaab Bin Zubair was extremely agitated, he asked his whole army to attack, instead of going for single combat. Thus Mausab's forces attacked together. Ibrahim a.s encouraged his soldiers to fight valiantly and not be scared of the larger number of the enemy men.

Dear people, if we understand just this one point nobody would be able to blackmail us. It is so unfortunate that we are such a large nation and a few paltry politicians are blackmailing us. They scare us with one thing or the other. Some times they say, "We are with you." "We shall help you in holding the Majalis and taking out the Moharram processions." "We shall do this, we shall do that" Dear people, it is an insult for a nation, that they are there in such large numbers, still they are being used by one force or the other. Some times they help one party in achieving its aims, at other times another party benefits from them.

Dear audience, if we want to follow the lovers of Ahl-e-Bait a.s like Mukhtar r.a and Ibrahim r.a then we should not do all that. Why should we bow in front of any worldly power? Our Maula a.s, our Ameerul-Momineen a.s is there for us. We should not limit our fidelity to the worldly powers. No! Our friendship and loyalty should be with the Ahl-e-Bait a.s, we should go in the direction pointed out by them. What business do we have with these incarnations of evil? Don't become a part of this satanic political scenario. The Holy Book says in Surah Al-e-Imran, verse number 139:

“And lose ye not heart and grieve ye not, for ye shall gain the upper hand.”

The Holy Book is telling you that if you are a true Momin i.e if you are a true believer in God, you are above every one. Thus do not worry, you have such power on one side and there is the promise of God in the Quran. If He has made you superior, no one can degrade you. God has given you respect, in Surah Al Munafiqun verse number 8 He says:

“But for God is all our honour and for His Apostle and for the believers.”

When the Holy Book is saying that there is respect for you, then why are you scared?

Ibrahim Bin Malik-e-Ushter r.a addressed his army and said, “Don't be intimidated by numbers. You know why we have come here? Remember Karbala. This crowd in front of us is the army of the enemies of Ahl-e-Bait a.s. Promise that either you will die and meet your Imam a.s or kill all these infidels and send them to hell.” He gave an arousing speech. Then his army attacked. What an attack! Mausab Bin Zubair ran towards Basra, from there he fled to Makkah.

The attack by Mukhtar r.a's army, which was led by Ibrahim Bin Malik-e-Ushter r.a, was extremely ferocious. They had decided to fight to the last drop of their blood. They were no longer scared of death, as they had a firm belief in God, His Prophet s.a and the infallible Imams a.s. Being put to death is not an insult. Burning down of one's house by the enemies or looting of one's wealth and property does not bring any degradation either. All these things do not strip a person of his honour. Honour and respect are lost by bowing before dishonourable persons, or by having allegiance with them. Such a life is a life of curse, even if one lives for a thousand years.

Ibrahim r.a went back to Koofah after winning the battle. He had three thousand prisoners and a lot of bounty of war with him. Ibrahim r.a kissed Mukhtar r.a's hand on meeting him, Mukhtar r.a warmly embraced Ibrahim r.a and kissed his forehead.

When Mausab Bin Zubair came to know that Ibrahim r.a had gone back to Koofah, he did not go back to Makkah, he returned to Basra. From Basra he wrote a letter to Abdullah Bin Zubair. He wrote, "Ibrahim Bin Malik-e-Ushter has become a real problem. His seven to eight thousand men wiped out our twenty five thousand. I shall not return to Makkah till I achieve victory over him. Send me succour." Abdullah Bin Zubair was a very stingy person, he replied, "I am involved in sorting out the uprising in Taif and Yemen. I cannot reduce my army—at present I cannot send you any help." That angered Mausab Bin Zubair, he wrote to Abdulmalik Bin Marwan, "If you send me help I shall do your bayiat myself, and get bayiat for you from this entire area."

Abdulmalik Bin Marwan was very pleased with

the letter. He wrote to Mausab Bin Zubair, "You stay in Basra, I shall take care of Mukhtar and Ibrahim. He sent a Syrian army under the command of his cousin Aamir Bin Rabbayia, to control Mukhtar r.a and his men. The army comprised of seventy thousand men. They set their camp at Farsakh. Aamir Bin Rabbayia did not want to alert Mukhtar. He sent a spy of his to get the news. The spy was caught and arrested by the soldiers of Mukhtar r.a. He was a big double cross. There are people like that who play a double game. They are the double agents who give news on both the sides, thus they get paid by both the parties. On one side they say, "We are with you, we just pretend to be with the establishment." While they tell the authorities, "Look we can solve such serious problems in no time. We are able to control the most adverse mob mentality." Such people are found in every day and age.

When Aamir Bin Rabbayia's spy was arrested he said, "Aamir Bin Rabbayia has sent me to spy upon your people. If you spare my life, I shall go and tell him that you have an army of hundred thousand." Mukhtar r.a said, "We shall not lie in this blessed cause. Whatever is the number of my army men is there before you." Maula-e-Kainat a.s gave us this principle that even in order to reach, the ultimate goodness one should not tread the path of evil, Mukhtar r.a was following the same course. He said, "My army is numbered at twenty six to twenty seven thousand."

The spy asked Mukhtar r.a to forgive him for suggesting such a thing. Mukhtar r.a forgave him and gave him gifts, before bidding him farewell. When the spy left Koofah, a niche had been carved in his heart for Mukhtar r.a. He went thinking, "Mukhtar could have

killed me, but he didn't." He went back to Aamir and told him about the conditions in Koofah. Aamir Bin Rabbyia said, "Now Mukhtar has mellowed down towards you. You return in torn and ragged clothes and say, 'Aamir Bin Rabbyia has beaten me up. He has also snatched away the gifts that you gave me.' When he listens to all this he would be all the more benign towards you."

Listen carefully, there are fourteen people of mine, who have been inducted in the ranks of Mukhtar's men. They are waiting for my orders, as soon as I tell them, they shall rebel in the battlefield along with their accomplices. Go and meet those fourteen persons and give this letter to them, it tells them about the time, when they should attack Mukhtar and kill him." According to the instructions from Aamir Bin Rabbyia he went to Mukhtar r.a wailing and crying, in tattered clothes. Mukhtar r.a's men caught him and took him to their leader. He said to Mukhtar r.a, "Aamir suspected me of being your accomplice. He snatched away all my belongings and beat me up. I was left barely alive."

Mukhtar r.a asked his people to free him and treat him kindly. He also gave him more gifts, and told him that he was free to go wherever he wanted. That man was so much affected by Mukhtar r.a's kindness, he said, "I was told by my people in Syria that people over here are faithless persons, who do not even say their salaah. What I have observed over here is exactly the opposite. The men in the Syrian army are characterless drunkards, who do not say their salaah. They do not care for any decree of God. Since I have come to Koofah I have seen you and your army praying to God. Whenever there is call to prayers they say their Salaah. They call upon God

for help.” A revolution came inside him.

Dear people those are the characters and characteristics that bring about revolution in people's hearts. Remember it was and it is the character of the Shiites because of which Shiaism will stay alive till the Day of Judgment. Wherever you are, in your office, in your educational institute, there is no need of any preaching. When your character will be exalted, it will attract people towards you. Fowl language and rude behaviour neither helps in preaching of religion, nor is anybody attracted towards a message like that. It can only have an adverse effect. It does not aid in the propagation of faith at all. Whenever and wherever faith has spread it has been possible because of the exalted characters of the Prophets a.s, Imams a.s and Momineen. It has flourished with love kindness and care. Negative talk might please some temporarily, but it does not leave positive after effects, in fact it causes more harm.

Dear audience, when that spy observed the positive traits of Mukhtar r.a's and his men's characters, he went forward and put his head upon Mukhtar r.a's feet. He was crying profusely. Mukhtar r.a asked, "What is the matter with you?" He kept on repeating, "Mukhtar forgive me once, please forgive me." When Mukhtar again inquired as to what was the matter with him, he said, "Mukhtar I was still lying to you." Mukhtar r.a made him sit and asked him to explain in detail.

He took out those fourteen letters addressed to the treacherous persons, and told Mukhtar r.a that the real reason for his returning to Koofah was to deliver those letters. He elaborated that when he observed Mukhtar r.a and his companions, his heart bore witness that that was the real faith. He pondered upon that and

concluded that cheating them, being treacherous to them, was real faithlessness. He could not expect any mercy from God, after that. He said, "Mukhtar r.a you may treat me in whatever way that you deem fit. If you want to kill me go ahead."

Amir Mukhtar r.a first called those fourteen treacherous persons. He kept his sword at the head of each one of them, and asked one by one, if what the man said was true. Thirteen of them replied in negative. As soon as they said, "No." Ibrahim Bin Malik-e-Ushter r.a struck their head off. When the fourteenth man was left, Ibrahim said to him, "If you tell the truth now, your life may be spared." The man admitted that it was true.

They were waiting for the right moment to kill Amir Mukhtar and attack Ibrahim r.a. Ibrahim r.a asked him the reason for their plan to commit those acts. He replied that they were doing that for the love of Abu Sufyan, Ameer Mawyah and Yazeed. After all some people also have their love in their hearts. Do not worry about it. On one side is that love and on the other side is the love of Ahl-e-Bait a.s. This conflict will go on, but do not lose heart. I have told you that nations and religions do not perish because of some small incidents, especially the Ummah for whom the Holy Book of God is giving witness that they are the best followers. Ups and downs keep on coming in the lives of the nations, at times to teach a lesson, at other times for guidance, they point out, "Correct yourselves now, unite amongst yourselves." All these events are a part of training. Those nations that do not have to face upheavals are not properly equipped or trained to tread on a straight path. Accept the problems as a part of your self-building exercise.

As soon as Ibrahim r.a heard that he was a lover

of Ommayyad rulers he struck off his head. Believe me some people in that army used to pray that they should rise on the Day of Judgement with Yazeed and his associates. They cannot blame anyone when they will go towards their eternal end with Yazeed, after all they prayed to God for it.

After sending those fourteen to their end Mukhtar r.a said, "Look how this gentleman has helped us and co-operated with us. Now all of you must help him generously. A pile of riches and wealth got collected over there. The man just accepted the robes that Mukhtar r.a had given him, and said, " Mukhtar after joining you, I am not concerned about the riches of this world. Whatever you gave me is enough for me. My wish is that whatever wealth has been collected, please send it to my Imam a.s. Dear audience, such are the devotees. Here people face such difficulty in taking out the fifth portion of their savings. Morning and evening they profess,

"Maula a.s my life may be sacrificed for you,"

"My children may be sacrificed upon you." "Maula all my wealth may be showered upon you."

When some one says, " Please take out your Khums." Their demeanor changes. They say, "Oh! All of this is a game of Mullahs, please leave aside all this talk about Khums." That is why I shall not bother you by talking about Khums for now atleast.

Dear audience, one more point, do you know whose son is Zaid Shaheed r.a? I am not talking about his father the Imam a.s, I am talking about his mother. Imam Zain-ul-Abideen a.s says, "One night I was sleeping, when I saw Prophet Mohammed s.a and other members of the family in my dream. Prophet s.a had brought a Houri of heaven with him.

The prophet said, "Dear son this is Houra," He performed my nikah with her. In the morning there was a knock at the door. I went and opened the door, there was a man standing there with a woman all covered in a wrap." The man said, " I want to meet the son of Mohammed s.a. Imam a.s said that he was the son of Mohammed s.a. The man said, "Mukhtar r.a has given this letter to you." Mukhtar r.a wrote, "Son of the Prophet s.a, some slave girls were sent in my service.

Among them this girl was the purest. No man has touched her. Imam a.s please accept her in your service. I have asked her and she is ready to be your slave girl." Imam a.s asked her name. She said, " Houra." This is the status of Mukhtar r.a. The Prophet s.a made a prophecy, a night before, about the slave girl that Mukhtar r.a was about to send. Zaid r.a the Martyr was born of that lady Houra. He rebelled against the Ommayyads in the year 122 of Hijra, during the reign of Hāsham Bin Abdulmalik.

Every Imam a.s prayed for him and he had the reigning Imam's consent for his campaign. What end did he meet? The Koofis left him in the battlefield. The name Rafazi started from there. Zaid r.a said, "Rafaztami." Meaning, "You have left me." The people who had left the side of Zaid the martyr r.a were called, 'Rafazis.' Many people of that time were included in that, one of them is called a major imam by some people. I shall not take any names. You have enough sense to read the name in the history books or ask me later on.

When Zaid r.a was martyred some of his faithful men made a grave for him, and dug a canal over it, as they knew how the enemies would desecrate his body. In spite of that accursed Hasham Bin Abdulmalik found out about the body. His men recovered Zaid r.a's body

from his watery grave, cut his head off, and sent it to Syria. His body was hung in Koofah City.

Some versions of history say that his head was hung in Syria for four years, others say four months. Four months seems more authentic, as after four months the reign of Banu Ommayyads came to an end. The body of Zaid r.a was stripped of clothes before being hung in Koofah.

A spider wove a web, which gave a covering to the body. The Ommayyads were not satisfied with that. They brought down the body burnt it and spread the ashes in the Euphrates river. This Zaid r.a was the son of the slave girl given to the Imam Zain-ul-Abideen a.s by Mukhtar r.a, and the Prophet s.a indicated her coming.

Dear audience, Mukhtar r.a and Ibrahim Bin Malik-e-Ushterra wrapped up the battle for the city of Koofah. Abdul Rahman Bin Saeed was made the governor of Mousal. Mukhtar r.a's rule started spreading. More and more persons were entering his Bayiat. A friend once asked me, "When Mukhtar r.a gained the rule, why didn't he hand it over to the Imam a.s?" He never really gained stable power, the rebellion continued. More areas were being conquered. When he did not have full power even in Koofah, how was it possible to ask the Imam a.s to step in such a chaotic situation? A lot of blood shed was going on; it was not possible to involve the Imam a.s. I mentioned it over here because a young man said, "It was the right of the Imam a.s, why wasn't the rule given to him." In fact no rule had been established it was just a control over an area, where he was in power. He sent his men to Mousel and captured it. Some more areas of Iraq came under his power, but the battles continued.

When Mukhtar r.a sent Abdul Rahman Saeed

Hamdani to Mousal with one thousand men, Abdulmalik Bin Marwan sent Hasseen Bin Nameer, who had participated in Karbala with Yazeed's forces, with eight thousand men. He was to capture Mousul. When Abdulrahman Bin Saeed found out he left Mousul and went to Takreet. He wrote to Mukhtar r.a, "The people of this place are not with us. The army that is coming, we cannot confront it. Please send some help from Koofah."

Mukhtar sent Yazeed Bin Anas with three thousand men. Yazeed Bin Anas fell ill on the way and died. Before his death he gave a speech and made Warqa Bin Naufal his successor. They reached Mousal and gave Mukhtar's letter to Abdulrahman Bin Saeed, in which he had made him responsible and had told him to make his own strategy of war. Hasham also sent some more men under Rabiyea Bin Maghariq.

Thus Mukhtar's men had to face men under Hasseen Bin Nameer and Rabiyea Bin Maghariq. Both the armies confronted each other at some distance from Hudaibia. Rabyeea asked Warqa Bin Maghariq as to why they wanted to fight with his army. Warqa said, "We want to kill the murderers of Hussain a.s. Rabyeea said, "We are not murderers of Hussain, we were not present in Karbala." Warqa said, "Hasseen Bin Nameer was there." The battle started, four thousand gained victory over eighteen thousand. Rabyeea was killed. Hasseen Bin Nameer was wounded; he however escaped from the battlefield. He went to Ibne Zaiyad in Basra.

Mukhtar r.a was worried in Koofah. He got the news of Yazeed Bin Anas' death. In fact he got half the news. That is why it is said that half news is a dangerous thing, always full information should be given. Later he

came to know that Yazeed Bin Anas died of an illness, and Warqa Bin Gharib who was returning to Koofah after a victory took up his standard. For some time they were safe from outside attacks.

After a short while, murderers of Hussain a.s again started to make mischief. There were gatherings at the residence of Amr Bin Saad and Muhammad Bin Ashas. They knew that Mukhtar r.a wanted to kill the murderers of Hussain a.s. When Mukhtar r.a sent Ibrahim Bin Malik-e-Ushter r.a to fight Ibne Zaiyad, they hatched a plot to kill Mukhtar r.a. Mukhtar r.a came to know about it. He sent a messenger to call Ibrahim r.a back. Ibrahim r.a reached, Koofah just in time, as Mukhtar was about to be defeated.

When Ibrahim r.a joined him the face of the battle changed. After crushing the rebellion Mukhtar r.a blockaded all the exits of Koofah. He posted his faithful soldiers over there, and said that it was the time to fulfil the promise. List of the murderers of Hussain a.s was prepared. Some had escaped; plans were made to arrest them. Muhammad Bin Ashas had run away and was hiding in Basra. He was to be killed, the question was, 'how to capture him?'

Various wanted men had taken refuge with different persons. There was certain delay in making a strategy; as a result there was propaganda that Mukhtar r.a wanted power for his own self, killing the murderers of Hussain a.s was just a ploy. The killers felt safe and started coming out of their hideouts.

Muhammad Bin Ashas son of Abdul Rahman Bin Ashas was called and told that his father was needlessly afraid. If he would come to Koofah he might get governorship of some city. Thus he was lured to Koofah.

When all of them were inside Koofah the exits were guarded all the more vigilantly and none of them were allowed to go out of the city.

Mukhtar r.a said, "I have promised that I shall not sleep on a bed, nor shall I indulge in any luxury or eat good food, till such time that I kill all the murderers of Hussain a.s." The most prominent amongst them were Amar Bin Saad, Ibne Zayiad, Khooli, Sanaan Bin Anas, Shimr Ziljoshan, Hasseen Bin Nameer etc.

We have reached the end of the Lecture today. Dear audience, a few sentences of mourning. When Hasseen Bin Nameer was going back, after the siege of Makkah he came to know about Yazeed's death. The fourth Imam a.s was also returning from Hajj. At a point the animals as well as men of Hasseen's army were dying of thirst. They were searching for water but could not find it. He came to know that a caravan had stopped nearby, the caravan of the offspring of Prophet Mohammed s.a, Imam Ali Bin Hussain a.s. He asked his men to ask for water, but forbade his men about revealing his name. He said to them that they would not get any water if his name would be mentioned in front of Ali Bin Hussain a.s. When Imam a.s saw a thirsty army, he told his men to open the water containers.

Hasseen Bin Nameer and his men started drinking water hurriedly. Imam a.s said that the animals should also be given water, as they were very thirsty. Animals too quenched their thirst. When they had finished drinking, Imam a.s said, "Take the water that you need along with you." The cursed one told Imam a.s, "If you had recognised me, you would not have been so kind to me."

When the son of Hussain a.s heard that tears came

to his eyes, he said, "Hasseen Bin Nameer what did you say that I do not recognise you? I do not know you? I cannot forget what happened in Karbala even for a moment. Do you think I can forget the wounded chest of my brother Ali Akber? Hasseen Bin Nameer wasn't it you who took the responsibility of taking my father's head on a lance to Syria? You say I do not recognise you? Ibne Nameer that was your character and this is my character. It is obligatory upon us to help people in trouble. Whether you accept it or not I am the Imam of the Ummah."

Dear Azadars, those who had some goodness and light in their hearts— even if they were from some different religion they recognised the Imam a.s. The caravan of the prisoners of Karbala was going towards Syria. Yazid had ordered that the prisoners should not be allowed to sit in shade. The orders were to make them as uncomfortable as possible. That was how the caravan of Karbalais proceeded. When they reached Syria orders were given to make them stop outside the gates of the city as it had not been decorated properly.

In the books about the great, 'Martyrdom,' it is written that the caravan stayed in the open, outside the city for nine days to nine hours. Even if you take the version of nine hours, or one or two days; those of you who have been for Ziarat to Syria must have seen that the remains of the gate, to the Bazaar are one to one and a half kilometers from the court. When the caravan entered the city it took them several hours to reach the court. The main problem was that the crowd was very dense, they went ahead a few paces, but were driven back.

The offspring of Mohammed s.a, the ladies, the small children were bewildered in that crowd. Imagine

what was the condition of Bibi Zainab r.a, Umme-Kulsoom r.a, Ruqayyah, Umme-Rabbab and Sakinah. In that surge of human beings was a Christian priest. He was surprised when he reached Damascus. He asked if it was Eid or some other celebration. He was told that a man had rebelled against the Amir. He was killed with his companions. The heads of the dead and prisoners were being brought.

As the Christian was curious, he moved forward. He was bemused when he saw the ladies on camel backs, with their hands tied at their back. They had covered their faces with their hair. He told his son who was with him, "These are not common women. Even that little girl is trying to hide her face. Then he saw the lances carrying the heads. His eyes stopped on one head. He said to his son, "Did you see my son? Did you observe, the lips of that head are moving?"

The son said, "Baba have a look at that small head, his lips are also moving." The son beat his chest in sorrow and said to his father, "Baba tell me why has this little child been killed?" Both the father and son were confused.

He asked the people standing nearby, "Who is this man who has been killed?" Some body said, "Hussain Bin Ali a.s. The priest asked, "Who was he?" The man said, "He was the grand son of the Prophet s.a, son of his daughter Fatime Zahra a.s and his cousin Ali Bin Aabitalib a.s.

These women whom you see on the bare camel backs, they are the offspring of our Prophet s.a. He said, "Curse on you. I am a descendent of Prophet Dawood a.s, even today when I pass by my people pick up the dust from underneath my feet and put it upon their head. You have killed the grandson of your Prophet s.a and

made his family prisoner. The persons around him started moving away from him, as they were petrified of Yazeed's men.

Yazeed's soldiers started moving towards him, they warned him. That spiritual zest that had been born in his heart became visible. He took out his sword and said that, 'Jihad,' was obligatory upon him.

Then he saw the shackled leader of the caravan, and requested him to introduce himself. The fourth Imam a.s introduced himself. The Christian said, " Son of Mohammed s.a please teach me your Kalima."

He hurriedly recited the Kalima after the Imam a.s. By that time he was badly wounded, he fell down and uttered serenely, "I was surprised that yesterday night the Prophet Mohammed s.a came in my dream.

He said, "I give you good news about your coming to heaven." Once again he recited the Kalima and said, "Son of Mohammed s.a please bear witness I am dying on your religion, and I have sacrificed my life for you.

When Bibi Zainab r.a saw all that she turned towards Madinah and said, "Oh! My grand father there is no one from your Ummah who would come forward to help us. A Christian was awakened into helping us, and he sacrificed his life for us."

Lecture 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَنْ قَطَعَ نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٣٣﴾ الْحَرَّاسُ

“Among the believers are men who have been true to their covenant with God. Of them some have completed their vow, and some await. But they have never changed in the least.” (33:23)

Momineen yesterday in the sixth Lecture I mentioned about a gentleman, who was the spy of Aamir Bin Rabbyia. A brother has sent me a letter that I should also give the details of his dream. I have told you I am not going into minute details; I am just mentioning the important and relevant historical incidents.

There are many smaller details, not just one dream. Ibrahim Bin Malik-e-UShter r.a saw many dreams, Mukhtar r.a had many dreams. If I start talking about all of them, what would be the result? The entire Lecture would end in a dream or two. It is very easy for me to do that. I however, want that you should become familiar with the significant historical happenings, and like this I shall reach the final conclusion. I have already said that I am not going into minor details. There are many such miracles and incidents which I am not narrating. Only the very important and significant details are being presented. If I recite in a traditional manner, then you can understand the Majalis would take a different direction. I repeat it would be easy for me, the Lecture would be finished in a dream or two. Two other questions

have been asked about some books. I have been asked that I should tell the name of the books from which I am narrating, so that they may also buy them and keep them at home. It is very good thinking, but do not just keep them at home, instead read them yourself, and make your children read them. But I am not narrating from a single book; I have referred to several books.

History is such a subject, whether our people write it or others, we do not get all the facts from one book. Quran is the only book in which no change would occur, rest of the books are prone to omissions and additions.

Some books to which I am referring are Tabari, Ibne Khaldoon, Abul Fida, Masoodi, Aasim Koofi, all the above books are historical books. Other than those are three books from India, written by our brethern.

There is, 'A Slap on The Face of Yazeed', 'Tamancha Bar Rukhsar e Yazid' by Khawaja Hasan Nizami,

'The Dear one of Saayadda or Saayadda Ka Lal by Rashid -al-Khairi and History of Islam or Tareekh-e-Islam by Doctor Zakir Hussain.

Then there are our books about the Great Martyrdom, like Minha- Al-Damoo, Maqatal Abbi Makhanaf, Rozat-ul-Safa and a book by Najm-ul-Hasan Kararvi, Mukhtar-e-Al-e-Mohammad, though this last book has been written in our typical style. There are many miracles and events, which are acceptable to us but they cannot be a proof for every one: I have adopted an entirely different style.

However, Mukhtar-e-Al-e-Mohammad has been written very well. According to our beliefs it is a very good book. The topic under discussion has been covered in it, i.e Mukhtar r.a's life and time, I also want to proceed

with it, to take it to a logical conclusion.

Dear audience, I told you yesterday that when Ibrahim r.a went towards Mousal, the very next day murderers of Hussain a.s gathered at Ibne Saad's house. Umru Bin Hajjaj, Shees Bin Rabbiyia, Muhammad Bin Ashas, Khooli, Sanaan Bin Annas, Bashir Bin Bashir, Wahab Bin Khalafi, all of them gathered over there. Shimr Bin Ziljoshan, Hakeem Bin Tufail and other famous murderers of Hussain a.s also gathered in Umer Bin Saad's house, they said, "Get out of the city now. It is a good opportunity, Ibrahim is not in the city.

Mukhtar does not have more than a thousand men left with him. Remember after Mousal he will go after Ibne Zayiad, then he will kill us one by one. Don't expect any kindness from him. He will finish us first of all. There is a good chance to finish him off before Ibrahim returns to Koofah." Muhammad Bin Ashas said, "First observe the conditions. Mukhtar r.a was expecting some such plan; he had taken Ibrahim r.a's advice, and kept some of the slaves and servants of those miscreants in his pay. Muhammad Bin Ashas sent Abdul Rahman Saadi to Mukhtar r.a. He said, "Go to Mukhtar, and see if he talks in a stern manner, then he has sufficient power, and we will not attack him. If he addresses you softly then there is a good chance of annihilating him."

Abdul Rahman Saadi went to Mukhtar r.a and told him that the chieftains of Koofah were angry with him and they wanted him to abdicate from power. Mukhtar r.a explained politely that they should wait for Ibrahim r.a's return, he would consult him, then decide about that issue. Mukhtar r.a also added, "I am trying to establish a just rule, like my Maula a.s. You tell me who has tried to establish justice like me?"

Abdul Rahman persisted that he should leave the power or there would be a rebellion. Mukhtar r.a explained to him that it was not possible, and sent him away. Those people thought that Mukhtar r.a had weakened. Mukhtar r.a's spies told him that the murderers of Hussain a.s were gathering to attack him. They said, "They should be finished before the attack as they are planning to kill you."

Mukhtar r.a gave a letter to his slave Khair. He said, "Leave immediately. No other person should know about it. Ibrahim would not have reached Mousal as yet. Meet him on the way on the way. He wrote in the letter, "Ibrahim when you receive this letter, return immediately. The murderers of Hussain a.s are plotting to kill his lovers."

When Abdul Rahman went back to Ibne Ashas, he told him that Mukhtar r.a had weakened. Muhammad Bin Ashas and the murderers of Imam Hussain a.s gathered in the locality of Sabah, which was a big centre of Bani- Ommayyads.

There were about seven to eight thousand men. Mukhtar r.a also gathered his men and reached the locality of Sabah. He took five hundred men with him along with the slaves. Mukhtar r.a took an open bayiat. He said, "If you want to leave, you may do so. I don't want to force you. They are making an excuse that I have called their slaves by force." The slaves who had come to Mukhtar r.a said, "O! Amir we will not return to those thrifty people. They are cruel and characterless. We have not come across a kinder person than you. We shall die at your feet."

Mukhtar r.a reached the locality of Sabah. He said why are you plotting and scheming. Uptil now I have

not had any concern with you.” Those negotiations were bound to end in a failure. The battle started. Mukhtar r.a was participating in the fight himself.

On the other side, the moment Ibrahim Bin Malik-e-Ushter r.a received the letter he hurried back. He covered a route of three days in a day. When he reached Koofah he saw that Mukhtar r.a’s men were about to give up. Thirty to forty faithfuls were still surrounding Mukhtar r.a. The strength of the murderers of Hussain a.s was growing. Mukhtar r.a was telling his men that the enemies could not kill him. He said that the help was about to arrive.

Suddenly Ibrahim r.a’s shout, “Ya Saaraat-ul-Hussain,” was heard, and he entered Koofah with his army of thousands. Once his army entered, the entrances to the city were closed, so that nobody should leave Koofah. Historians have written about Ibrahim r.a’s battle in Koofah, that people had not seen that kind of attack since Siffeen. Ibrahim r.a raised the slogans loudly, with great fervour, then he went on a killing spree of the murderers of Hussain a.s. They hid inside the houses, Ibrahim r.a dragged them out. When the battle ended the women and children went on the rooftops and cried, “Peace! Peace!”

Mukhtar r.a entered the governor house and said, “They have broken their promise. God has given me a chance. I shall kill them one by one.” Then he asked for the list. Under Mukhtar r.a Abdullah Bin Kamil was the Inspector General of Police in Koofah. Mukhtar r.a told him to go and safe guard the exits of the city. He also asked him to bring the criminals one by one.

The first two criminals to be brought before Mukhtar r.a were Nafay Bin Malik and Harris Bin Naufal.

They are usually mentioned in, ‘masaib,’ I shall however, tell you about them in, “Fazail.’ Whatever I shall tell you about the murderers of Hussain a.s are the details that you hear in the mournful part of the Majalis; as every murderer admitted in history, as to what hell he had perpetrated. They could not hide it, as they had already boasted about it in the courts of Ibne Zayiad and Yazceed, in order to get the reward.

The entire population of Koofah and Syria knew, as to who was the murderer, who had snatched the earrings, who had used the lash, by whom were the wraps of the ladies snatched, who tilted and snatched the bedding of Sayyad-e-Sajjad a.s, who threw the arrows at Imam Hussain a.s, by whose lance was he hit, and by whom was his head severed. Don’t be surprised as to what kind of persons were those who were telling Mukhtar r.a, so readily, “I did this, I did that.”

The reality was that they had already admitted their misdeeds publicly and collected their rewards from the courts of Koofah and Syria. Ibne Zayiad told the story of his heinous behaviour in the Syrian court. Naafay Bin Malik was the cursed person who was guarding the canal, so that the water would not reach the camp of Imam Hussain a.s. When Abbas r.a, the standard bearer of Hussain’s a.s army was taking water to the tents of Ahl-e-Bait a.s, he threw a volley of arrows, the leather container was struck, water was drained, and could not reach the tents.

When Naafay Bin Malik was brought before Mukhtar r.a, he said, “Accursed person you were guarding the water supply, didn’t you know that it were the progeny of the Prophet who were thirsty?” He said, “Amir forgive me at that time every body was doing that.” Mukhtar r.a

said, "How can you say that every body was doing that? If you were not willing, you would have avoided reaching Karbala, as many others did. You were more than willing, and you also collected the reward for that from Ibne Zaiyad and Yazeed." Mukhtar r.a ordered that he should be killed with a volley of arrows. Mukhtar r.a ordered that no murderer of Imam Hussain a.s would be buried. After killing them their bodies were to be burnt.

Next came the turn of Harris Bin Naufal. He was the evil one who snatched the wrap from the head of Bibi Zainab r.a. Today the entire Lecture would comprise of such incidents, as they are an important part of this topic. There is an aura of gloom about it, but that is how tragic is the history of Karbala. Harris Bin Naufal is also the evil one, who lashed across the face of the daughter of Zahra a.s. When Mukhtar r.a heard about his atrocities he cried loudly. He said, "Evil person you did not realise that she is the grand- daughter of the Holy Prophet (p.b.u.h). You dared to snatch her wrap and lash across her face." Mukhtar r.a ordered he should be given a thousand lashes.

After-wards his hands and feet should be severed, and he should be left to die. Later his body was burnt. Abdullah Bin Saeed Jhanni, who had participated in the torching of the tents, also met the same end. Malik Bin Bashir and Harris Bin Bashir, were amongst the murderers of Hussain a.s, they were also brought in front of Mukhtar r.a, they too met their befitting end.

Ibrahim Bin Malik-e-Ushter r.a and Abdullah Bin Kamil, used to go with the soldiers, and would catch hold of the groups of those who went to Karbala to fight Imam Hussain a.s. Then they would be killed. I am mentioning only the very notorious ones, who were known for their

misdeeds.

A well-known soldier of Ibne Zaiyad, Khooli Bin Yazid Ashari was also caught. Do you know his crime? He snatched the wraps from the heads of many ladies of Ahl-e-Bait a.s, torched their tents and pulled the earrings from the ears of Bibi Sakinah. When she did not take them off, he slapped her first, then pulled the earrings in such a barbaric manner that blood oozed out of her ears. He had also proclaimed, " I went in the tent where Ali Bin Hussain was lying sick. When I did not see anything else I pulled his bedding from underneath him, in such a manner that he rolled to the ground. Then I put fire to the tents." How was that cold-blooded criminal arrested? Khooli was the heinous person whom Umer Bin Saad had entrusted with the head of Hussain a.s. He was to keep it at home at night, then present it to Ibne Zaiyad in the morning. Now about his arrest, he had two wives, one was Syrian the other was from Koofah.

When Abdullah Bin Kamil went to his house to arrest him, the Syrian wife said that he had not been home since about a month. The Koofi wife also repeated the same but she pointed towards the toilet, with her eyes. The soldiers went in. He was found there hiding under a basket. When they arrested him he offered five thousand dinars, as bribe to Abdullah Bin Kamil, for letting him go free. Abdullah replied that he wanted his life more than any wealth in the world. When Abdullah was leaving the Koofi wife of Khooli asked him to take her to Mukhtar r.a, she also asked him to arrest her husband's Syrian wife. She said that she would give evidence of that Syrian woman's enmity against Ahl-e-Bait a.s.

They were taken together. Khooli was put into the prison. Both of his wives were brought in front of

Amir Mukhtar r.a. The Koofi woman told him, "Mukhtar r.a I have been waiting for a long time for your uprising. I wanted to take revenge from this evil woman who is an enemy of Ahl-e-Bait a.s." Mukhtar r.a asked her for the details. She said, " On the tenth of Moharram, in the 61st year of Hijra, I had gone out. I came back at night. I saw that this woman had decorated herself in an elaborate manner, and was dancing. I asked her, 'What is the occasion? You seem very happy today.' She said, ' Why shouldn't I be happy? Abuturab's son Hussain has been killed today,' I screamed, 'Evil woman! What nonsense are you uttering?' She said, ' If you do not believe me, see the head of your Maula in the oven.' I rushed, took out the head from the oven and started crying.

This evil woman kept on dancing and reveling. I cursed her for that as I was feeling very grieved and hurt upon the continuous insult of my Maula a.s." When the Koofi woman finished her narration, Mukhtar r.a asked the Syrian woman about the veracity of the narration. She said, " Yes, she is telling the truth. Even today I consider Yazeed as my Amir." Mukhtar r.a ordered that the Syrian woman should be killed, and the Koofi woman whose name was either Aneeq or Ateeq was freed.

Khooli was brought into the court. He was asked to tell the details of his crimes. When he had given the details he said, "Amir I was helpless, it was the order of Amir of that time." Mukhtar r.a said, "You honoured the orders of that cruel and corrupt Amir, but you did not care what the Imam a.s of your time said. You did not care about the progeny of the Prophet s.a. You pulled the bedding under the ailing Imam a.s, did he say anything at that time?" Khooli said, " Yes he said, ' May God severe your hand and feet, and burn you in this world before the

hell fire." Mukhtar r.a said, "I shall definitely do that." Thus first Khooli's hand and feet were cut off, then his body was burnt.

The murderer of Abdullah Bin Aqeel the grandson of Prophet s.a 's cousin Aqeel r.a was brought in. His name was Zaid Bin Aqaad. Abdullah was a young man of twenty or twenty two years. Zaid Bin Aqaad shot the arrow that killed him. Abdullah Bin Aqeel had put his hand on his forehead the arrow went through it and his hand was stuck to his forehead till the end. Mukhtar r.a asked his men to treat his murderer in the same manner. Then Abdul Rahman Bin Aqeel's killer was also put to death.

Some days passed, Mukhtar r.a called Ibrahim Bin Malik-e-Ushter r.a and Abdullah Bin Kamil, and said, "I am not satisfied till now. The more significant enemies of Hussain a.s are still at large. Umer Bin Saad is still there. Hakim Bin Tufail, Shimr the cursed one, Hasseen Bin Nameer, Shees Bin Rabbai, Muhammad Bin Ashas, all of them are still alive. What are you doing?"

Abdullah stood up and said, "What shall we do there are such intermediaries that we cannot enter their houses or arrest them." Mukhtar r.a said, "For example who stops you? Abdullah said, " For instance, Hakim Bin Tufail is the brother in law of Addhi Bin Hatim.

Addhi Bin Hatim is a companion of the Holy prophet s.a, and a lover of Ahl-e-Bait a.s." Mukhtar r.a also had great respect for Addhi Bin Haatim. Abdullah Bin Kamil said, "Hakim Bin Tufail is under his protection, how can we arrest him?" Mukhtar r.a announced, "As far as murderers of Hussain a.s are concerned, I shall not care for any reference. Bring them to me."

Abdullah Bin Kamil raided Addhi Bin Haatim's

house and arrested Hakim Bin Tufail. The women in the house started wailing and crying, they asked Addhi to intercede. He went to Mukhtar r.a and asked him to spare Hakim Bin Tufail's life. Mukhtar r.a said, "Addhi you are a companion of the Prophet s.a, don't you know that he is a murderer of the progeny of the Holy Prophet s.a. He has murdered the standard bearer of Hussain's a.s army." Addhi said, "I know every thing but I am compelled to plead for him, he is my brother in law."

In the mean time Abdullah Bin Kamil was taking him to the prison. He said to his companions, "I hope Mukhtar r.a does not forgive him, because of the word of the companion of the Holy Prophet s.a. why shouldn't we end his life over here." Remember Hakim Bin Tufail was the killer of Maula Abbas r.a. He hit him with the mace, because of which he came down his horse. I want to elaborate but I am controlling myself over here; in the mourning part I shall give the details of that blow.

Abdullah Bin Kamil told his companions, "He is the evil one who hit Abbas-e-Ali r.a. We must finish him now. They threw a volley of arrow towards him, severed his head and went to Mukhtar r.a. Mukhtar r.a was still talking to Addji Bin Haatim, when Abdullah Bin Kamil threw Tufail's head at his feet. Mukhtar r.a asked, "What happened?" Abdullah said, "we were passing through the Bazaar, people crowded around us and killed him."

There is a decree of law, now it is called 107, when there is public disturbance, and if some violence takes place, no particular person is blamed. Abdullah said, that when people saw him they surrounded him and killed him. Addhi departed saying, "You all planned to kill him in such a way." Mukhtar r.a went forward and embraced Abdullah for extricating him from a very uncomfortable

situation, where he would have had to refuse a favour to a companion of the Holy Prophet s.a.

Mukhtar r.a sent his men after Umer Bin Saad. According to some narrations he was related to Mukhtar r.a. One of his sisters was married to him. He had given him clemency by telling him, that he should not leave the city." Mukhtar r.a was trying to find an excuse to catch hold of him.

When Umer Bin Saad saw the end of his other companions, he realised that Mukhtar would not leave him. He some how managed to run away from Koofah. People tried to dissuade him by pointing out that Mukhtar r.a had given him respite only inside Koofah, thus he went back.

Mukhtar r.a came to know about it. He begged his wife to go and talk to Mukhtar r.a. She said, "Mukhtar is angry with me, I have not met him since he has come into power. You are the leader of the murderers of Hussain a.s. I cannot intercede on your behalf." He kept on begging.

When she went to her brother, with that request, he said in anger, "Don't ask any favour for Umar Bin Saad. You are my sister and daughter of Abu Obaidah. You were in his house, you could have easily cut his head off." She said, "Mukhtar it was because of you. You were in the imprisonment of Ibne-Ziad. I did not want to lose my brother. The only way out is that I shall not go back to him. I will stay here with you. Do whatever you like."

Thus Abdullah Bin Kamil brought in Umar Bin Saad. Mukhtar r.a said, "When you were going to Karbala to murder Imam Hussain a.s, you were reciting some verses, what were they?" After some hesitation he said,

"I was saying, ' I swear upon God that I am standing on this two pronged path, of deep thought. I don't know what to do? Shall I leave the Governor-ship of Raay, which is so dear to me; or carry the heavy burden of the murder of Hussain upon my shoulders? I know that by murdering him I shall have to face the fire, from which there is no escape. Raay is the dream of my eyes, while Hussain is my cousin. I swear upon my life that killing him is the way to the fire of hell. I hope that whatever great sins I commit, God would forgive me. I also see that the worldly pleasures are in front of my eyes—that heavenly promise shall come later. A wise man cares for the one bird in hand, which is better than two in the bush. People say God has created heaven and hell. They say that there are anklets and handcuffs of fire. If all this is true, I shall ask for forgiveness some time later. If it is false then what? I shall think that I am a worldly wise and successful person, some thing that every one wishes for."

Do you know what happened with him? Yazeed sent him the letter for the governor-ship of Raay. Ibne Ziad with held it and said that he would get it after doing his duty in Karbala. When he returned from Karbala, Ibne Zaiyad tore up that letter of appointment. This is the end of such evil ones. When one keeps on bowing before the imperialistic powers, to get rewards, then even the clothes on one's back are taken away; there is no worthwhile reward or return.

You see around you, the same thing is happening. We gave our hands in the hands of capitalistic powers in 54 A.D, when the first loan was taken. We were very happy; then we got stuck in the quagmire of loans in such a way that benefit is one thing, whatever we had

also went out of our hands. Look in what state are we now, ' Shall we make the bomb or not? Threat is being given, ' Don't you dare make a nuclear bomb.' " They have made it but you shall not make it.' Why are they so helpless now? They have forsaken their God, their religion everything, is being snatched away.

The same happened with Umar Bin Saad. He was told, 'Do this then you will get that.' He kept on sinking deeper into the quick sand. In the end he got nothing. He told Mukhtar r.a about his soliloquy regarding his going or not going to Karbala. Mukhtar r.a. Mukhtar r.a said, "Did you get the government of Raay?" He said, "No, Hussain a.s told me that I would never get the reward because of which I was killing him." Mukhtar r.a asked, " What else did my Maula a.s say?" He said, " When Zahra's son came down from his mount, I was standing nearby he said, 'Very soon a Salafi man will rule over you, and you will meet you end at his hands.'

Mukhtar r.a thanked God and said, "My Maula a.s remembered me in his last moments, now how can anyone say that I am not on the right path." Then he ordered him to be killed. After that Mukhtar r.a called the two sons of Umar Bin Saad. The elder one, who went to Karbala with his father, started crying on seeing his father's body. Mukhtar r.a ordered that he should also be killed. The younger one named Mohammed said, " Amir when these two went to Karbala I did not accompany them. I told my father not to sully his hands, with the blood of the son of Zahra a.s. Amir I am very happy today that they have reached their just end. I accept this judgement" When the younger son gave that statement Mukhtar r.a freed him, and allowed him to go.

The other persons who were brought in were

Akhanas Bin Mursad and Razi Bin Manqaz. After the death of Imam Hussain a.s when no one was ready to trample his body, Akhanas Bin Mursad was the one to lead the way. Razi Bin Manqaz was in the group of those who had followed Akhanas Bin Mursad. Mukhtar r.a had them tied to the ground, then the horses trampled them.

The evil one named Zaid, had struck with his sword at the face of Ali Akbar r.a, he was also caught. He also met an adverse end. Then Umru Bin Hajaj was brought in. He was the first one to strike at the head of the Imam a.s when he had come down from his horse. He also guarded the Euphrates so that no water should reach the tents of Imam Hussain a.s. He also met a gruesome death.

Sanaan Bin Anas the evil one was also caught. There are three major barbaric acts of that man, which have been recorded in history. Firstly he had thrown the lance at Ali Akbar r.a's chest. Secondly he snatched Imam a.s' armour, after his death. Thirdly, he was also one of those who had carried Imam a.s' head on a lance. While carrying the honourable head he joked and moved it round and round.

Mukhtar r.a sent the soldiers to search for Shimr. He had escaped in women's clothes. Abdullah Bin Kamil was sent after him. He finally found him in a tent. He surrounded the tent with his men. Shimr fought against his capture, three or four Momineen were martyred, then he was arrested. They tied him with a rope and dragged him till Koofah. I do not have to tell you about his atrocities, you keep on hearing about them. When he reached the court of Mukhtar r.a, Ibrahim r.a asked that he should be handed over to him. Then he gave him a befitting death. Shimr was the criminal who had looted

the tents, snatched the wräps from the heads of the Bibi Saadanis. He used his lash upon them and ordered the tents to be burnt.

Mukhtar r.a said, "Till such time that Hurmula is caught, I shall not rest." When Hurmula was arrested, Minhal was there with Mukhtar r.a. Minhal felicitated him and said, "Mukhtar I am surprised, how soon the prayers of my Maula a.s have been answered. Few days back when I was in Madinah, I told him about your uprising. He asked whether Hurmula had met his end or not. Now I can see that his wish has come true." I have already read the details of his end in the, 'masaib' that what he did with his three arrows.

Two very important murderers were left, Muhammad Bin Ashas and Qazi Shareeh, they were also arrested. Shees Bin Rabee ran away and reached the court of Abdul Malik Bin Marwan. Qazi Shareeh was the Grand Mufti, the Grand Qazi or the Mullah of the court, who passed the decree of death according to the wish of the ruler. Branded the Muslims as Kafirs, gave false fatwas for the sighting of the moon, called 28th of the month as 30th, and 30th as 28th. All the year round you see these things.

The court Mullahs performs all these antics as they are in payment of the governments. If the ruler asks them to close their eyes about certain incidents, they do it readily. They have not seen this; they have not viewed that. They sight the moon even when it is nowhere to be seen. Such persons are the likes of Qazi Shareeh. Qazi Shareeh was caught along with Muhammad Bin Ashas the son of Ashas Bin Qais and brother of Jawda Binte Ashas, who poisoned Imam Hasan a.s.

When Muhammad Bin Ashas came in front of him

Mukhtar r.a said, "Aren't you one of those who wrote the letter to Imam Hussain a.s? Why did you commit treachery with him? He said, "Thousands of people helped Yazeed, I was not the only one." Mukhtar r.a said, "Even if there are thousands, I shall put them to death, I am not going to leave them. Anyway you were one of those who invited the Imam a.s by writing the letter. Why did you turn against him? If you say that your Amir asked you to do it, why did you lead the rebellion against me? What excuse do you have for that? Your Amir had already met a just end."

Mukhtar r.a then turned towards Qazi Shareeh and said, "Qazi Shareeh you were holding such an honourable post." Dear audience, it is all a question of post and status. The sanctity of the pulpit is soiled not only by the evil talk, but also by many other ways. Don't get stuck at one point. It is not that the moment some one criticizes an orator, the sanctity of the pulpit would get soiled. Maybe the person said something in the heat of the moment, such an impression can be corrected, and the person can be chided. It however becomes dangerous and unpalatable when a Holy man or a Maulana starts demeaning the status of the pulpit, by using it for negative activities. A pulpit is not a place where one should sit and prance about like a monkey; sorry but I am saying this as I have witnessed such scenes; as Maula-e-Kainat a.s said, "Monkeys will jump about on the pulpits."

The sanctity of the holy places is besmirched by the likes of Qazi Shareeh, who use it to protect their vested interests. People said about him, 'He is so pious,' where as he passed the decree for Hussain a.s' death. The pseudo pious people like Abu Moosa Ashari, tarnish the Holy Pulpit; such persons who do not deserve to be associated

with it, have the piety to use it, in a way they demean its status. Why can't people see that those persons, who were weakening Islam, were using the same place from which the Holy Prophet s.a and Ali a.s had protected and propagated Islam? They gave up their lives and the lives of their offspring to save its sanctity.

The same platform is being used to destroy what Ali a.s and his offspring saved. Nobody speaks out as to why the piety of that place is being destroyed. The great, 'Marajah,' are being insulted. If you have learnt to speak two words, why have you started spoiling the public? Those who have spent sixty or more years of their lives to learn from the teachings of Ahl-e-Bait a.s, who have been killed and maimed to save the religion, Shaheed-e-Awal, Shaheed-e Salis and so many others. They are those who have given their blood to safeguard the religion. They have presented the teachings of the school of Jafaria to you.

Given you the knowledge of your history, your beliefs, your religious rules and regulations, saved the teachings of your Prophet s.a and Imams a.s for you; were all of them ignorant? These people they insult the Marajah and you listen to them! All because they know how to fool the public, as they have learnt oration and can say a few words! God has gifted you with the power of speech. Surah Rahman verses number, 1,2,3 and 4 God says, "(God) Most Gracious! It is He Who has Taught the Quran. He has created man: He has taught him speech (and intelligence)." God had given this power to you it should have been used in the service of God. God gave you a gift, so that you should talk to the people in such a way that they should be attracted towards you. You forgot about what The God wanted, instead you

started caring about the wishes of the people.

There were thousands with Yazeed and Umar Bin Saad, while there were only seventy-two persons with Imam Hussain a.s. They could also have said, "There are thousands with Yazeed, we should also go there." Dear audience, try to understand the philosophy behind various actions and incidents. The times are such that those who have come to the forefront in religion, through cheap popularity, have the audacity to come and tell us as to what is the reality of this religion. They say, "You are just a born Shia, I have come to this stage after study."

This is a hint for a person who stayed in Mashad for two years, as the caretaker of a small hotel. He read some selective books. Then he wrote a book for the code of conduct or a, 'Risala.' In that book he called himself, 'Marjah Akhbar Been,' like the followers of Kaab Ahbar Yahoodi, who used to concoct narrations while he was in the court of the third one. He also claimed, "You are born Muslims, while I have become a Muslim after studying Islam." Prophet s.a's companion Abudhar r.a slapped his face and said, "O, son of a Jew, you will tell us about our religion!"

Dear audience, the same scenario is being repeated today, the others come and tell you about your religion as to what is right and what is wrong. They will lead you to the path that Ali a.s has condemned. People say with pride, he has made us a Nusairi. This is a shocking and unfortunate situation, what are you talking about? When Ali a.s has condemned it, then it is nothing to be proud of. When Ali a.s has forbidden such talk, are you going to listen to your Maula a.s or will you listen to those, who use flowery language to attract people, and state things, which are against our religion. Such type of person

was Qazi Shareeh, whose likes are still found, amongst us even today.

Mukhtar r.a called Qazi Shareeh and said, "You were given a holy office. You were appointed as a Qazi, and accursed person you passed the decree for the killing of Hussain Bin Ali a.s, for the greed of money and gold." If I translate it in the language and culture of today, it would be to gain to gain protocol, bungalow, car, large foreign currency account and fame. Then Qazi Shareeh also met his end.

Mukhtar r.a had annihilated the major culprits in Koofah. He asked Ibrahim r.a to go to Mousal after Ibne Zaiyad, Hasseen Bin Nameer, and Shees Bin Rabai. They were under the protection of Abdul Malik Bin Marwan. Mukhtar r.a wrote a letter to him that God had appointed him as the annihilator of Hussain a.s' murderers. Three of his major killers Ibne Zaiyad, Hasseen Bin Nameer and Shees Bin Rabai were with him. Mukhtar r.a asked him to hand them over to him. When Abdul Malik received that letter he was livid with anger. He told the messenger Aamir, "Go and tell Mukhtar, I am coming as his death incarnate." I shall not go into the detail of Aamir's bold dialogue with Abdul Malik. Finally he reached back Koofah safely.

Abdul Malik gave an army of hundred thousand to Ibne Zaiyad to crush the friends of Hussain Bin Ali a.s. Hasseen Bin Nameer and Shees Bin Rabai also went with him. From the other side Ibrahim Bin Malik-e-Ushter r.a started from the other side, with an army of twenty four thousand.

Dear audience, let me explain some points from history. It is about some religious traditions that from where they originated. The foundation of Azadari was

laid down in Koofah and Syria. The dear daughter of Zahra a.s started the Lecture and Maatam. The first public Lecture was however, held when Ibrahim r.a started from Koofah. I want to repeat a point from the first Lecture, as a large part of the crowd was not there that day.

Mukhtar r.a said good bye to Ibrahim r.a. He was walking with him. Ibrahim r.a said, "Now you go back." Mukhtar r.a said, "Ibrahim you are going to kill the enemies of Ahl-e-Bait a.s, especially Ibne Zaiyad. My feeling is that whatever dust is collected on my feet, while walking in the love of Ahl-e-Bait a.s, I would get that much return from Allah.

Thus walking barefoot in the love of Ahl-e-Bait a.s was first started by Mukhtar r.a. It is not obligatory but if you do that on the tenth of Moharram, you would be following Mukhtar r.a. Mukhtar r.a was the first person who started the tradition of walking barefoot while mourning for the tragedy of Karbala. He went quite far with Ibrahim r.a.

Thus on the day of Aashoora, if you walk barefoot, for a short distance, even if it is in the shade, it has great reward. If we think we are going to mourn Hussain a.s, by walking barefoot, with dust on our head; this tradition was observed with great respect even twenty to twenty five years ago, and Aashoora was commemorated in such a manner. Now I do not know what has happened to the people. May be they have become very modern. What we see on Shab-e-Aashoor now, never happened before.

Thirty to thirty five years ago there was so much respect and reverence. The groups of ladies did not move from Imam Bargah to Imam Bargah. Please stay at home and do maatam. Why do you want to make a joke of yourself amongst the, 'Na mahram.' If you do not have

an Azakhana in your own house, you can go to a neighbour's house, but what kind of public display is this? Men are going for Maatam in Azakhanas, O.K. Weep all night, it should seem that you are a mourner not a guest at a party.

Regretfully I have to speak out on this matter, whether you like it or not. It should not appear that it is some fair or a festival of lights. Hand in hand, the ladies move about without Hijab. Why? The reason given is, "As the wraps of the Bibi Saadanis had been snatched away, thus why should we wear a chaddar today?" Who is giving others a chance to point fingers at us? We are doing it. Others are not blind. Some people say, "You discuss these problems so openly on the loud speaker, others also come to know." O.K I shall not discuss it on the loud speaker, but are they blind? Are they deaf? Don't they live in this city? What is the problem? When I point out why do you mind it? The reverence and respect of Moharram is the responsibility of all of us.

Dear audience, Mukhtar r.a bade good bye to Ibrahim Bin Malik-e-Ushter r.a, who proceeded with an army of twenty four thousand. He entered Takhreet. He sent a message to the Amir of the town that they just wanted a passage, as they were going to avenge the blood of Hussain a.s. When the people of Takhreet, heard that they were avengers of the blood of Hussain a.s, they came out on their roofs.

The voice of, "Ah! Hussain a.s. Ah! Hussain a.s," met their ears. People gathered in the big town Ibrahim r.a recited a Lecture, or what was called Khutba. The residents of the town started bringing money, riches and other things as presents for them. Ibrahim r.a said that they did not need anything. They had started out to take

revenge from the murderers of Hussain a.s.

Then Ibrahim r.a read the masaib of Imam Hussain a.s. After that it became a regular event with them, from wherever Ibrahim r.a's army passed they would stop and Ibrahim r.a gave a lecture. The lecture comprised of the praise of Allah and His Prophet s.a. in the end he would tell about the tragedy of Karbala. He would tell the people that it was the aim of their life, to send the murderers of Ibne Zahra a.s to their end.

Ibrahim r.a reached Nasibain. The governor of that town was Hanzala Bin Ammar Saaibi. Ibrahim r.a wrote to him that they were not at war with him——they just wanted a safe passage through his town. The Governor came to meet Ibrahim r.a. He said, "I know you will not accept riches and money. I have an army of ten thousand men, we also want to take revenge from the murderers of Hussain a.s along with you." Thus Ibrahim r.a army increased to thirty four thousand men.

Mardeen was a small fort. The in-charge of that fort was scared to see that army. He closed the doors of the fort and sent his son to find out their intent. The son found out that they had nothing to do with his father. They had actually started out to fight Ibne Zayiad. The chief of the fort named Warden was satisfied. He came out of his fort, and went towards Ibrahim r.a's army. He said that he wanted to meet Ibrahim r.a alone.

When he met Ibrahim r.a, he said, "Ibne Zayiad passed this way before you. His army is stationed near the canal of Khariz now. His wife, children and female slaves are with me. His wealth is also stored over here; he left it in my custody. I do not want to help that accursed man. You decide as to what should be done." Ibrahim went to the fort. He arrested Ibne Zayiad's family and

slaves. He killed Ibne Zaiyad's sons and distributed the wealth amongst those who were present over there, and took the arms and ammunition with him. When Ibne Zaiyad came to know about it, he went mad with anger. Finally both the armies confronted each other. On one side of the canal was the army of Ibne Zaiyad, on the other side that of Ibrahim Bin Malik-e-Ushter r.a.

In the first battle Ibrahim r.a killed Ibne Zaiyad's slave, thinking, it was the master. Later however, he realised his mistake. On the first day Ibrahim r.a and his men killed thirty thousand men from Ibne Zaiyad's army. Ibne Zaiyad receded with his men. He wrote to Abdul Malik, " Ibrahim is cutting my army like chopped vegetable. Send more men to help me. At that point Ibne Zaiyad had hundred and fifty thousand men with him, In Ibrahim's army four to five thousand men had been martyred, where as no succour had arrived.

When the final battle took place, which I shall describe just briefly and partly. First of all Hasseen Bin Nameer came out to fight Warqa Bin Gharib. He had already martyred three or four Momineen. Warqa fell him down and tied him with the ropes, with the help of his companions. They dragged him and threw him at the feet of Ibrahim r.a. Now who was that detestable man Haseen Bin Nameer? He slashed the holy face of Imam Hussain a.s. He killed Abdullah Bin Hasan, the child who came out running from the tents at the time of, 'Asr,' calling, " Uncle, uncle." The child prostrated himself on Imam a.s' body. It was Haseen Bin Nameer who killed him. It was him who asked Umar Bin Saad, " Give me the head of one of Hussain's men killed today. When I shall go amongst my people, I shall tell them about my valour."

Umar Bin Saad gave him the head of Qasim Bin

Hasan r.a. Abi Mukhanaf narrates that Hasseen Bin Nameer reached Raay. It was situated in a part of Tehran, which was not there at that time. He belonged to the city of Raay. On reaching there he told the residents of Raay his own version of Karbala. He gave Qasim Bin Hasan r.a.'s head to the children to play with, like a ball. On the second day he gave the head to a woman named Khatoon.

At night she saw that there was a light coming out of the head, and it went towards the sky. She was very perturbed; she went out of the house. Next day the head was taken away from her. On the third day she found the head and ran away with it to Shameeran. Now it is a part of Tehran. In those days it seemed far away from Raay, now it is a hilly area of Tehran where you go for the Ziarat of Qasim Bin Hasan r.a. I used to wonder why people said that there is a Ziarat of Qasim Bin Hasan r.a. in Tehran, and then I read the story of that woman named Khatoon.

Khatoon reached Shameeran with the head and started crying. She had understood by then that it was the head of the progeny of the Prophet s.a. She prayed to God that it should be revealed upon her as to whose head it was. Late at night a throne came down from the sky. There were some ladies sitting on it. Those ladies introduced themselves, "I am Fatima Binte Mohammad s.a.," "I am Fatima Binte Asad," "I am Khadeejah."

There was Bibi Asiyia wife of the Pharoah and Mariam Binte Imran a.s. They came down, Bibi Fatima a.s. the Prophet s.a.'s daughter took the head in her lap and wailed, "Ah my dear one! Ah my dear!" The woman said, "I was in a daze. When I came back to my senses I asked, 'Bibi please tell me whose head is it?' She said, 'Khatoon don't you know this is the head of my dear

Hasan's son Qasim." Then she told her about the incident of Karbala.

In the morning Khatoon called her son and told him the details. She said, "If you agree, I shall give your head to Hasseen Bin Nameer, instead of the head of this martyr from the Prophet s.a's family." The son agreed. When those people came she gave the head of her own son. It needs great courage and conviction to perform such sacrifice. Later on those persons realised that it was not the same head.

The woman prayed to God that she should be able to protect that head. The person who helped her in that was the grand son of Ammar Yasir r.a, named Ibrahim Bin Mohammad Bin Ammar. With his help she made a mound and buried the head. That is one version, according to another one all the heads finally reached back Karbala and were buried there. In short Khatoon's version is present in history, and the Ziarat has not been made just like that. Haseen Bin Nameer who had mistreated the head of Qasim Bin Hasan r.a met a befitting end.

On the second day the Syrians suffered a heavy defeat. Shees Bin Rabai was killed. When the Syrians tried to run away, Ibrahim Bin Malik-e-Ushter r.a besieged them. He asked his men to search for Ibne Zaiyad or his body. One man said that he had killed a man who had a silk turban on his head. There was a foul smell emanating from the body, in spite of the perfume that the man had sprinkled upon himself.

Ibne Zaiyad had received a wound; it smelled so bad that nobody could sit near him. To hide that foul smell he put a lot of perfume. His body was located. Another version is that he was caught alive and then put

to death. Their heads were sent to Mukhtar r.a. Ibrahim r.a also proceeded to Koofah.

Ibne Zayiad was killed on the tenth of Moharram, in the sixty- seventh year of Hijra, six years after Karbala. All the evil ones i.e Ibne Zayiad, Haseen Bin Nameer, Shees Bin Rabai reached their end. Haseen Bin Nameer died on ninth of Moharram, a day before Ibne-Zayiad.

One morning Mukhtar r.a got up and said, "Today I shall receive a news from Ibrahim." The messenger reached him when he was taking his breakfast. At that time Mukhtar r.a was in Koofah, when he did not receive any news from Ibrahim r.a, he got out of the city and went to Madaiyan. When he got the news he prostrated himself, in thanks to God. After two or three days Ibrahim r.a also reached there.

Mukhtar r.a wrote a letter to Mohammed-e-Hanafiah r.a. He did not write to the Imam a.s directly. It was because of the discretion that Imam a.s wanted to practice. Those who are of the opinion that Muhammad Hanafiah r.a and Mukhtar r.a acted on their own, should know that the best way to punish the murderers of Hussain a.s, was, the way they went about it.

Imam a.s had two responsibilities on his shoulders. One was to go ahead with the mission of his grand father and father i.e the propagation of Islam, or Shariah - e - Mohammad s.a. Second responsibility was punishing the criminals, who had perpetrated the crimes against his family. He apparently distanced himself, from the revenge for his father's death, but made his uncle responsible for it.

Remember there are two fronts, the war front and the literary and moral front, both have their importance. Imam a.s understood that the learning of Ahl-é-Bait a.s

also needed to be spread. The real face of religion would have to be saved for the coming generations. He therefore, held on to the educational and moral front.

The forth Imam a.s of ours was laying the foundation for the learning centre of Imam Jafar-e-Sadeq a.s. It was Sayyad-e-Sajjad, a.s who provided the basis for learning environment of the educational centres of Mohammed-e-Baqar a.s and Jafar-e-Sadiq a.s.

The Lecture has become rather long, but it could not be helped; however much I tried to abbreviate it, the topic could not be condensed any further. There is however one more request, even today you need to fight on the front of knowledge and education. Literary Jihad is needed; you must strengthen yourself in education.

The nations are not destroyed with Hydrogen and Atom bombs; they are destroyed with ignorance. The example of the Japanese nation is in front of us. The nation in which two cities were destroyed, with the atom bomb, in the Second World War; they did not accept defeat and progressed in the field of education.

The nation that had suffered physical destruction developed itself in such a way that it captured the major markets of the world. I have been asked to announce that some enlightened young persons have started spreading learning through, 'Seerat Foundation' please try to co-operate with them, and give them your full support. There is one more thing which I can't help mentioning.

Dear mourners, please try to understand the point in the light that I make it. Do not change the context, or give some other meaning to it. Look how much you spend on Azadari, millions I am sure. You make, 'depictions,' distribute Taburuk and there are so many other aspects of Azadari on which you spend.

Dear people, why not spend a part of it to safe guard Azadari. Now you will say, "We are safe guarding the Azadari. Look there are so many guards and police inside as well as outside the Imambargah. How else do we protect it?"

Dear mourners what I am trying to point out is that, where you spend so much for the Imambargahs, have offices for it, why can't you open a computer institute in a corner? Why can't you make an engineering college, medical college, University? Yes this is also safe guarding the Azadari. Development in the field of education, is the progress of your nation. The establishment of these Universities and colleges is working for your religion. Allah and His Prophet s.a will be happy, Hussain a.s, his mother and his father will be happy with you.

The nations which progress are those that march forward in the field of education. See the Christian missionaries, they placed their agents every where, they affected the minds of our people through education. Their mission was that if they could not change a person to a Christian they should not leave him as a Muslim either. We do not know the direction in which we are moving. The institutes that provide Western education are doing this job.

I am not against English education. The immorality that is entering our society in the wake of this education, I am against that. The Muslims have to fight a case in the court, so that their daughters should go to school in Hijab. In our own country some institutes do not give admission to the girls who want to observe Hijab.

This is the condition of our society, they say, "Don't tie a kerchief on your head, it closes your mind."

O.K, their minds are open whose dresses are becoming shorter and shorter. This was the message that was so essential that I digressed from the topic. Inshallah tomorrow we shall catch the thread of the topic.

Dear audience, today I started the Lecture with the mention of Hakeem Bin Tufail's end. I had also told you the details of his crimes. He had hit Abbas r.a's head with a club. Today is the seventh Lecture , the eve of the eighth day. Today I want to talk about the lion of Ali a.s. He was given the title of, 'Water Bearer of Ahl-e-Bait a.s. He said goodbye to the ladies of his family. While bidding him farewell Bibi Zainab r.a said, "Abbas now I am certain Zainab will be arrested and imprisoned, and the wrap will be snatched from my head."

Abbas r.a went to the battlefield. He conquered the canal bank. When Ali's lion hearted son returned with the water bag, Umar Bin Saad said, " Listen the water should not reach the tents. Surround Abbas from all sides and shower the arrows." Hussain a.s was watching from his tents. Some time the standard would bend, then it would rise again. Once when it went down it did not come up. Hussain a.s understood that the lion's arms had been cut.

Yes Azadaraan-e-Hussain Abbas r.a tried his level best that the standard should not fall, but when he realised that there was no other way of saving the water bag, he let go of it. Abbas r.a bent over the water bag, the arrows directed towards it penetrated his body. He kept on pushing his horse ahead. He repeatedly said, " Oh my faithful mount just take me to the tents."

Umar Bin Saad said to Hurmula, "Till such time that there is water in the bag no one can stop Abbas. Do some-thing so that water should spill from the bag."

Hurmula said, "I joined the arrow to the bow and started circling around Abbas. I could not find any place to hit. Than I found a spot on the side, my arrow hit the bag and got stuck in Abbas' ribs." Abbas cried in pain. Not because of his own wound, but for the spilled water. Then he said, "Oh my faithful horse don't go towards the tents, turn back, how can I face Sakinah now? I do not even have the arms to get more water."

Dear mourners, Abbas was fatally wounded and he was reeling on the horse. This version was told to a Zakir by Hazrat Abbas r.a himself, when he came in his dream. He said, "Listen Zakir-e-Hussain (a. s.), an arrow came and hit my eye. I jerked my head so that it may fall off, but to no avail. I tried to use the stumps of my severed arms but I could not take it out. I was in agony. I tried to take it out by raising my knees. At that moment an accursed person hit my head with a club in such a manner that I could not balance myself on my mount and I went down. I did not even have my arms to support me in my fall. When I fell head on the arrows got stuck deeper in my body."



Lecture 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٣٣﴾

“Among the believers are men who have been true to their covenant with God. Of them some have completed their vow, and some await. But they have never changed in the least.” (33:23)

A brother Momin has asked about the kind of end that Yazeed met. I think I had mentioned it in the second or the third Lecture. He died three years after Karbala, on the 10th of Rabi-ul-Awwal, in the 64th year of Hijra. It is said that he went hunting, where he followed a deer on his mount. While chasing the deer he was separated from his men. The deer disappeared. He was feeling thirsty he went to a valley. According to some versions a burning ball of fire fell upon him. When the horse was found, Yazid's foot was stuck in the stirrups. That was how his men came to know about his death. It was the time when Hasseen Bin Nameer had laid seige to Kaabah. He was pelting it with fire and stones, I have already mentioned all this in detail.

The second question that has been asked is, “How did Yazid's son Maawiyah lead his life, after he left his throne?” He was not allowed to lead any kind of life. When he disowned his crown, and denounced his ancestors he became an uncomfortable element for the Ommayyads. Thus he was killed by poisoning. In reality he was a lover of Ahl-e-Bait a.s. There is spiritual grandeur on his tomb in Syria. It is written on the door of

his tomb, "Lover of Ahl-e-Bait a.s," so that people should know that he loved the progeny of the Prophet s.a. He might even be included in the list of Martyrs, however God knows best.

A strange question has been put up. I am thinking whether I should give a reply or not. The question is about a custom. I have neither heard about any such custom, nor have I any knowledge about it. The question is, "There is a place where they slaughter goats as an offering. Their blood is not allowed to fall on the ground, it is collected in bowls, then smeared upon men's bodies and women's faces. In this way the childless couples get children."

Dear audience, I am really scared of God when I read this, and I do not have any hesitation or fear in saying that it is an apt example of ignorance; I have to say this whether any body likes it or not. If you want to repeat it or misquote it go ahead; you however cannot stop me from speaking out the truth. When I tell you something, you come and inquire, "Which Imam a.s has stated this?" "Where is that found in Shariah?" You tell me boldly, "Our elders never did this, why should we do it?" Did your elders ever perform such an unenlightened ritual? I regret to say I shall have to express my ideas about this ritual. I cannot bear double standards. Let me say this, what is the difference between this and the ignorant practices of Quraish?

The customs and rituals that the ignorant people of Quraish used to observe were not very different from this practice. Once you have cut a goat for, 'Sadqa,' give it to the people to eat. Smearing its blood on the face and body is worst kind of barbarism and ignorance. If an outsider observes it he would say, "What a barbaric,

uncouth and uncultured society." First of all I do not believe that such a practice exists, if it does exist, it is worst form of paganism. This is my opinion about it, whether you like it or not, but that is the reality.

Dear audience, let us go back to our topic. When the head of Ibne Zaiyad was brought in front of Mukhtar r.a he was sitting and having his breakfast. Just before the head reached him, he had informed his companions that he would get some good news from Ibrahim r.a. When Ibne Zaiyad's head reached his court he kicked it, and then he prostrated himself before God to offer thanks. The shoe with which he had kicked the head of Ibne Zaiyad, he asked the servant to clean it by washing it. It is written in history that a thin snake came and entered the nose of Ibne Zaiyad and came out from the mouth. People present over there were petrified. Mukhtar r.a said, "It is a punishment from God, so that every one may see what he is going through." Then he sent the heads of the main leaders of Yazeed's army, and thirty thousand dirhams to Mohammed Hanafiah r.a.

When the heads reached Mohammed Hanafiah r.a, he stood up and prayed for the welfare of Amir Mukhtar r.a. He said, "O, God, give great reward to Mukhtar he has taken the revenge for Hussain a.s' death, which was indeed obligatory upon us." The real revenge will be taken by Imam-e-Zamanah a.s, when his apparent Imamah would start; the worldly revenge was however taken by Mukhtar r.a. The reason for that revenge was to bring comfort to the hearts of the Momineen. Mukhtar r.a had written that Ibne Zaiyad was punished by Ibrahim Bin Malik-e-Ushter r.a. Mohammad Hanafiah r.a also blessed Ibrahim r.a and prayed for him. Then he distributed the wealth sent by Mukhtar r.a amongst Saadat. Those were

the reasons why Imam a.s had said that Mukhtar r.a should not be criticized. When the money was sent to Muhammad Hanafiah r.a, there was abject poverty being faced by the Saadat-e-Bani Hashim. Their houses were dilapidated, as there was no source of income. They were surviving on some hard labour that they found at times. Thus the money that was sent by Mukhtar r.a, was spent on repairing the houses of the Saadat. Mohammed Hanafiah r.a said, "From the money that Mukhtar sent, the houses of Saadat were repaired, and the widows were married. He rehabilitated the Saadaat, and made us Ahl-e-Bait happy. He pleased God, His Prophet s.a, and the progeny of the Prophet s.a."

The heads of three cold blooded officers of Yazeed i.e Ibne Zaiyad, Umer Bin Saad and Shimr were sent to the forth infallible Imam a.s. Three days before that Imam Ali Bin Hussain a.s was telling his companions, on 9th of Rabi-ul-Awwal, he would receive good news from Mukhtar r.a. He said, "I had prayed to God not to give me death, till such time that I would see the apparent end of my Baba's murderers."

Mohammed Hanafiah r.a wrote a letter to his nephew, and sent the heads of the cursed leaders. In the morning, while Imam a.s was having his breakfast with his companions, the messenger arrived with the heads. It is written in the history that Imam Zain-ul-Abideen a.s became so happy, that no one had seen him in such a happy mood before. He prostrated before God for thanks. He blessed Mukhtar r.a again and again.

It was Imam a.s' habit that he would always have sweet at the end of the meal. That day no sweet was served. Someone asked, "Maula you serve sweet after every meal, today we have been waiting." Imam a.s said,

“ But what could taste sweeter than the feeling of happiness, on seeing the heads of my Baba’s murderers?” You can imagine from this sentence, how deeply Sayyad-e-Sajjad’ a.s’ heart was wounded, on the atrocities perpetrated upon his father, his family and his father’s companions. He got up and went inside the house to give the news.

Dear audience, Mukhtar r.a’s achievement is not a small deed. Imagine the forth Imam a.s who mourned for his Baba a.s till such time that he stayed alive; on hearing that news he went inside his house and called the ladies. He told them to end their mourning, change their dress, put oil in their hair and warm their hearth.

Fatima Binte Ali r.a says, “That was the day when Ali Bin Hussain a.s told us to end the mourning. After five years of Karbala people could see the smoke coming out of the houses of Bani Hashimites. After five years Hashimite women put oil in their hair.” Five long, long years, they were freed from the imprisonment of Yazid in the 62nd year of Hijra.

The incident of Karbala took place in the beginning of the 61st Year of Hijra. The prisoners were freed in the 62nd year. In the 67th Year of Hijra, on the 9th of Rabi-ul-Awwal, the heads of the evil ones were sent to Imam Zain-ul-Abideen a.s. Ibne Zayiad was killed on the tenth of Moharram, in the 67th year of Hijra, when those heads reached Madinah it was ninth of Rabi-ul-Awwal. That day was declared as the “ Eid of the Courageous.” Thus Momineen the great achievement of Mukhtar r.a lies in making the murderers of Hussain a.s meet their proper end.

Let us go back to Koofah, as I have to wind up the topic in two days. We have to see as to what happened

to Mohammed Hanafiah r.a and Mukhtar r.a after the death of main culprits of Karbala. There are certain incidents in history, which tell us, how Saadat had to migrate. Today you see so many tombs of the off springs of Imam a.s in Iran. Since when did this migration start? We shall look up the answer of this question.

Mukhtar r.a killed the main murderers of Hussain a.s. In some books of history, their number is hundred and fifty thousand. The least given number is eighteen thousand, as given by Ayatullah Amini. That also seems correct, may be the main murderers were about eighteen thousand, but there were other battles like the one in Mousal; where Ibne Zayiad and his men were killed by Ibrahim Bin Malik-e-Ushter r.a and his men. If we add the number of all the evil ones killed during that series of battles, it would reach hundred and fifty thousand.

Mukhtar r.a told Ibrahim r.a that he could have the governor-ship of Mousal and the surrounding areas. Ibrahim r.a said, "Mukhtar is that feasible? The number of your enemies has increased greatly." The Koofis who were killed by Mukhtar r.a, had their relatives. They were all inter-related, and had grudge against Mukhtar r.a in their hearts. You can see an example of this, Mukhtar r.a's own uncle joined Abdul Malik's army, to take revenge from Mawsib Bin Zubair. In those days the tribal roots were so deep and the system so prevalent, at times people would not even see who was on the right path. They were only led by the urge to take revenge for the spilled blood of their relatives. Imagine in that day and age, how difficult it was, for the Imam-e-Masoom a.s to gather capable persons, and motivate them to give up their lives just for the sake of God.

Forget about those times, look around yourself

today. People do not see what is being said; they see who is saying it. If he is from the same family or clan, then even if he is wrong, it does not matter. Clans matter a lot. Even the so called educated people of today are so readily divided into, 'Biradari or clans.' What a person is doing or saying does not matter, they say that they would have to take his side as he belongs to their family.

"This is our Biradari of 'Rizvis,' 'Naqvis,' 'Taqvis.'" "This group is from x city, that is from y town." When in the modern world of today, these conditions prevail, you can easily imagine about those times. Today those who call themselves modern, they have such bias thinking, there is family bias, city bias, lingual bias, department bias, organisation bias, thus you can visualize about those days. Ibrahim r.a asked Mukhtar r.a not to send him away. Mukhtar r.a said, "You leave now, My aim has been achieved, now I do not care. I had to kill, the murderers of Hussain a.s, now the list is complete. I have done my job. The people of Mousal need you." Ibrahim r.a departed crying. He reached Mousal and started governing that city and the surrounding areas.

Abdullah Bin Zubair, the miserly person, did not like the conquests of Mukhtar r.a. He knew that Mukhtar r.a had the support of Mohammed Hanafiah r.a. He pestered Mohammed Hanafiah r.a on one pretext or the other. He sent Umer Bin Abdullah to keep the wood around Mohammed Hanafiah r.a's house, to burn it down. Mohammed Hanafiah r.a had a very revered status.

The people of Makkah, protested and said that they would not allow him to do that; especially to a person who spent most of his time in prayers. They said, "He has done nothing against you, why do you want to burn down his house?" Abdullah Bin Zubair was helpless

against such opposition. He called Mohammed Hanafiah r.a to his court. He said, "Look Mukhtar has raised hell in Koofah. He has killed so many men. He has destroyed Koofah."

Mohammed Hanafiah r.a said, "Ibne Zubair, yesterday you and your father confronted my father, without any reason. You just started the whole affair on the pretext of a person's murder. But you know fighting with the murderers of my brother Hussain a.s and making them reach their end, is obligatory upon all the Muslims. You know very well that Mukhtar attacked the killers of Hussain a.s. I do not even know exactly what he is doing. So far as your statement that he is being cruel to the killers of Hussain a.s, remember few years back, you also stood against my Baba, with the slogan of revenge; although my father was not even connected with that murder. Mukhtar on the other hand is killing those, about whom the whole world knows that they are the murderers of my brother."

Ibne Zubair said, "Write to Mukhtar to leave Koofah." Mohammed Hanafiah r.a refused. Ibne Zubair said, "Then I shall arrest you." Many people protested upon that order of Ibne Zubair. Shaibah Bin Usman and some other companions of the Prophet s.a were present over there. Shaibah said, "What are you doing? He is the son of Ameer-ul-Momineen a.s."

Ibne Zubair said, "I don't care, he will have to do my bayiat and write a letter to Mukhtar, to come under my bayiat, otherwise he is under detention and I shall also arrest Mukhtar." Mohammed Hanafiah r.a asked him for some reprieve. Ibne Zubair said that he could give him two months. He however detained him, near the Zam Zam waters. Mohammed Hanafiah r.a sent a letter to

Mukhtar r.a through his slave Asad. He informed him that Ibne Zubair had imprisoned him.

When Mukhtar r.a came to know about his imprisonment he told his Generals that his Syed and mentor had been arrested. He went to Makkah with his army and laid seige to the city. No battle took place. Mohammed Hanafiah r.a stopped Mukhtar r.a from fighting. He said that it was the Holiest City, and it should not be contaminated with blood shed. Negotiations took place and Mohammed Hanafiah r.a was freed. He was freed from the prison, but he took serious notice of what Ibne Zubair had said. He went to Taif. Later however, he went back to Makkah.

Ibne Zubair again started persecuting him in various ways. At times he sent soldiers to his house. Muhammad Hanafiah r.a said, "Give me some time, so that I may send my messenger to Madinah. On his return I shall leave Makkah. You know I do not have any intention of creating trouble for you." He was given some time. Mohammed Hanafiah r.a wrote a letter to his nephew, Imam Ali Bin Hussain a.s.

Dear audience, Monammed Hanafiah r.a took his role and responsibility very seriously. He never took any major step without consulting the infallible Imam a.s of his times. In 67th year of Hijra he was fifty-three or fifty four years old. He wrote to the Imam a.s, " My dear nephew, you are the Imam of our times, Ibne Zubair is persecuting me in various manner. He has tightened the noose around me, in Makkah. Now you tell me what to do."

When Mohammed Hanafiah r.a's slave reached Makkah, the Makkans said, " We had been waiting for you since a week." He asked the reason for that. They

said that Imam a.s told them that he would bring a letter from his uncle, in which his uncle would express his desire for migration. Imam a.s replied immediately, "Dear uncle you may prepare for migration now."

According to the wish of the Imam a.s Mohammed Hanafiah r.a prepared to leave Makkah. A huge crowd gathered in the city to bid farewell to him. The inhabitants of Makkah had really taken that son of Ameer-ul-Momineen Ali a.s to their hearts. He gave them some advice in a lecture. He said, "Listen, O, people of Makkah, I lived amongst you for some time. None of you owe any money to me. If anybody suffered on my account, please forgive me! I forgive you for any lapse. Live as brothers in this city of God. Maintain its sanctity. I advise you about piety as my Baba advised me about it." Thus he left the Holy City with twenty faithful companions, and went towards Taif.

Dear listeners, I want to draw your attention, towards the status of Mohammed Hanafiah r.a. When he left Makkah, Ibne Zubair sent thirteen hundred men, led by Abu Manzar, to arrest the twenty companions of Mohammed Hanafiah r.a, who had left for Taif with him. He said, "If they do not come kill them, why have they shown such faithfulness to Muhammad Hanafiah, he was supposed to leave alone." Mohammed Hanafiah r.a had taken an oath that he would never sit on a horse, as his brother Imam Hussain a.s had fallen from the horse. He used to travel on the camel back.

Abu Manzar and his men surrounded them near Taif. They told Mohammed Hanafiah r.a, "These twenty men will not go with you." Mohammed Hanafiah r.a was angered upon that. He drew out his sword. He told his men to stay back, and said, "Abu Manzar you go back,

don't force me to use my sword, which I have kept in the cover since long. If you press me, I alone am sufficient for you."

The son of Ali a.s was telling them that old age was no hindrance for him. His father Maula Ali a.s stayed quiet for twenty-five years. When he took out the same sword in Siffeen, Jamal and Nehrwan, he showed the world that old age did not weaken the ones who were close to God. Mohammed Hanafiah r.a was the son of Ali a.s, people had seen the power of his sword in Siffeen, Nehrwan and Jamal. They however thought that Mohammed Hanafiah r.a was old and weak. When Abu Manzar did not listen, Mohammed Hanafiah r.a struck all by himself. It is recorded in history that when Muhammad Hanafiah r.a would pick up and throw a person on the ground, the force was such that the bones of that man would crack.

When Abu Manzar came forward to fight, he killed him with a single stroke of his sword, and threw half of his body at a great distance. It took his men some time to find the other half of his torso. When Abu Manzar died the hundred or hundred and fifty of his men who were left alive ran away. They told Abdullah Bin Zubair about what had happened, then they asked him, "Who was the person whom you had sent us to fight? You had said that he was an old man and we were to arrest his twenty companions. He alone destroyed our whole contingent."

Thus even in his old age Muhammad Hanafiah r.a told them not to imagine that they did not have the courage and power. It was the discretion that they were asked to observe by God Almighty, which stopped them most of the time. It was the question of the survival of

Islam that tied their hands. If it had been only a question of shedding blood indiscriminately, then Banu Ommayyad and Banu Abbas were nothing when compared to the possessors of Zulfiqar. Then however, it would have turned into a war of power, and Ahl-e-Bait a.s did not want that. A line from a play of famous English playwright, Shakespeare, can aptly describe their valour, he says, "Discretion is another name for valour."

Now I want to wrap up the historical connection between various incidents. I shall tell you some more about Mohammed Hanafiah r.a. He was amongst those who had reserved every breadth of theirs for the completion of Hussain a.s' mission. It is regrettable that he is just discussed in passing, nobody talks about him in detail. Please tell your children about him, so that they may know about his contribution. Do not restrict the history of Karbala in the ten minutes of masaib. I keep on repeating every where that Karbala encompasses the whole of Shiite history.

The incidents of Karbala are having their affect even today. If you lose their thread you will suffer. If you keep in touch with their continuity there would be no problem. Karbala continues, though of course the things would not happen exactly in the same manner as they happened on that day, and age. We quote the infallible Imam a.s, "Every place is Karbala, every day is Aashoora." It means that the affect of Karbala and Ashoora are resounding even today. Hussain is still in conflict with Yazidiat. Hussainies and Yazidis are still confronting each other. This would continue till the dooms day. Thus the continuity is there.

Mohammed Hanafiah r.a was not allowed to dwell peacefully even in Madinah. In this context there are two

versions. One version says that he again went to Taif, and died there in the 81st year of Hijra. Another account says that he died in Madinah and was buried in, 'Jannatul-Baqeeh.' A great contribution of Mohammed Hanafiah r.a is that he spread the love of Ahl-e-Bait a.s, through his two disciples Mukhtar r.a and Ibrahim Bin-Malik-e-Ushter r.a, till the borders of Iran and Iraq. The seed of love of Ahl-e-Bait a.s had been sown. Then he started drawing Saadat-e-Bani Hashim out of Makkah and Madinah. You can see in history that the first person, who migrated, amongst the offspring of Maula Ali a.s, was the son of Mohammed Hanafiah r.a, Ahmed Bin Mohammed. All the tombs of Imam Zadas that you would find in Iran and Iraq are from the later generation. Ahmed Bin Mohammed is buried near the city of Qum.

Mohammed Hanafiah r.a made his son migrate first of all, along with two sons of Abbas Bin Ali r.a, who had survived Karbala, and his grand sons Ali Bin Qasim Bin Fazal, in some cases the ancestry has been copied as Ali Bin Qasim Bin Ibrahim Bin Abbas. Their tombs are also near Qum. Now all these places are part of the city. You will see a famous Ziarat of, 'Prince Ali,' it is called, 'Prince Ali stop.' It is a stop for buses, wagons and taxi drivers also recognise it, with the same name. Adjacent to it you will see a Ziarat, on which it is written, 'Ahmed Bin Mohammed r.a.'

Thus it was an achievement of Mohammed Hanafiah r.a, that he arranged for the migration of the progeny of the Prophet s.a, he sent them out of the country with his own sons. He spread them in such a way that you will see the tombs of Saadat-e-Rasool s.a till Azarbaijan. He arranged for them to leave Madinah, so that they would live.

Today, by the Grace of God, you see the descendents of the Prophet s.a, living and prosperous in every corner of the world. Those who brought other daughters against the only daughter of the Prophet s.a, where are their descendents? Nobody knows. Even if twenty women were brought along with her, she is the only lady the survival of whose offspring against all odds is a miracle.

Today nobody connects himself with anyone else with pride. This is the distinction of Bibi Sayeda a.s. Even pretenders claim connection with her to exalt their status. Nobody has the right to call oneself as the offspring of the Prophet s.a, other than the descendents of Bibi Zahra a.s.

Those who are not real Saadat should not call themselves as being one. One should not change one's ancestry, in order to claim a better one. It is like disowning your forefathers. People say, becoming a Sayyad is no big deal, there are so many persons ready to support their claim. This is not some thing to be proud of, nothing to gloat about, that you have disclaimed your forefathers. You can become like them in character. If your character is exalted they will call you their own. If the conduct is dubious then even if one descends from the Prophets, one cannot claim greatness; even they were swept away in the great flood when they did not possess the character that they should have been saved. Didn't that happen? If your behaviour is such, the Holy Prophet s.a will say, "Salman is from my Ahl-e-Bait." Salman -e-Farsi r.a is neither a Hashmite nor a Quraishi or Muttallabi. He however, became so exalted in conduct that the Holy Prophet s.a said about him that he was from his Ahl-e-Bait a.s.

Thus dear audience, one does not have to become a fake Sayyad, ones actions should be such that on the day of judgement, Ahl-e-Bait a.s should say, He/she is amongst us." This was an observation of mine, which I wanted to share with you.

In short the descendents of the Prophet s.a flourished. It was the promise of God, when the Kuffar called him, 'Abter,' i.e without an issue that his enemies would be left without any descendents. The whole world may want to destroy the descendents of the Holy Prophet s.a, but God Almighty has kept His promise. I can swear that if some calculation is made about the descendents of a person from that age; the number of persons from Bibi Fatima's lineage would be the largest. God bestows this honour it is not in the hands of the human beings.

Now we have to ponder upon one more point, when have we stopped the people from commemorating this day or that day? Do celebrate or remember—— you have wealth, government and all the means on your side, do go ahead. We however, have not asked anybody to help us in establishing Azadari, for two months and eight days. We don't beg for assistance from anyone. We do not plead to the government to give us grant and allow us to do Azadari.

The reality is that with force even commemoration of a day is also difficult. When one comes on the road the real situation comes into the open, as to how many people would participate in it. It is a question of love. Even if the government does not want, enemies cannot tolerate, yet those who have love of the Ahl-e-Bait a.s in their hearts, want the Azadari to take place.

Whatever the hardships, or level of oppression and suppression, Azadari shall go on. No one has been forced

to observe it. What is the difference? This is not your or my achievement. The reality is that it is the force of the incidents that keeps it alive. It is the strong impact that gives them life. Not only for two months and eight days, but through out the year. On the other side even if you use, all the available means, still it does not gain the same momentum. Actually there is a vast chasm between the two.

We are not bothered, commemorate whatever you want to, please do not object to the mourning of Hussain a.s. It is not possible for the mortal beings to start it or stop it. It is the blood of the Momineen that will keep it alive. In no other movement of the world, the followers have shed so much blood, over the generations.

Dear audience, I told you shortly about Mohammed Hanafiah r.a. Though there are so many chapters of his achievements, a long history, I have however, tried to present before you a small part of it. At least the new generation should know about him. They know his name, but do not know where did he go, after finishing his responsibility about Karbala.

Now let us go back to Koofah. Mausab Bin Zubair was in Basra. Some historians have written that he asked Mukhtar r.a to swear allegiance to him. In other versions it is written that a murderer of Hussain a.s was alive. Mukhtar r.a wrote, "There are one or two murderers of Hussain a.s with you, send them to me." Mausab wrote to his brother Abdullah Bin Zubair, "Conditions in Koofah are getting out of hand, Mukhtar is gradually encroaching upon other areas. Send me an army."

Abdullah Bin Zubair not only sent his own army, he also asked the governor of Faras , Mahlab Bin Abi Safra to join his brother Mousab. Mahlab tried to make

some excuses. Mausab Bin Zubair wrote to his brother, "Till such time that Mahlab Bin Abi Safra joins me I shall not start the fight."

Mahlab was again told to join Mausab. He went to Iraq with his army of thousands. When he reached, 'Nehrdeer' near Koofah, Mukhtar r.a came to know about his advance. He gathered his army and made Ahmer Bin Shameet his standard bearer. A fierce battle took place. Ahmer Bin Shameet succeeded to a great extent, Mausab had however made some other plans. He had collaborated with the treacherous people in Koofah; he had won them over with the promise of bounty, and persuaded them to leave Mukhtar r.a's side.

I have told you that Koofah changed its affiliations day and night. The Koofis helped Mausab then the same people helped Abdul Malik Bin Marwan against him. Thus Ibne Zubair started writing letters to them. He dangled the promise of wealth in front of in front of them.

The Koofis, whose family members had died at the hands of Mukhtar r.a and his men, were waiting for Mausab's attack, so that they would go on his side and attack from inside. As a result soldiers from Ahmer Bin Shameet's army left him, and went over to Ibne Zubair. They also started a revolt inside Koofah. The traitors were mostly those, whose relatives had been killed by Mukhtar r.a, they started gathering. Thus the tables turned. The army that was left was under great pressure.

When Mukhtar r.a heard that, he said to himself, "Now prepare for death. My responsibility is finished. Now I have to fulfil my last promise." He gathered his remaining men. He called Abdullah Bin Kamil, who was the governor of Koofah, he made him responsible for the administrative matters. He gave the standard of his

army to Ahmer Bin Shameet, and asked him to attack again.

Next day when the battle started, Aamir Bin Shameet and Abdullah Bin Kamil met their martyrdom. Ibrahim Bin Malik-e-Ushter r.a had no inkling about those incidents. There was however a rumour that Mausab Bin Zubair was going towards Koofah. In the end Mukhtar r.a entered the battle himself. It is said that the two days during which Mukhtar r.a led the battle himself, about seventeen to twenty thousand men from the enemy ranks were killed. Mausab Bin Zubair was at the back, Mahlab Bin Safrā was in the forefront. When the front ranks were defeated, there still remained a fresh army of sixty thousand men.

The Koofis started deserting, according to their character. Those who were left were worried, "What will happen now?" "He has left, he is going." Others said, "Save your own life." "By remaining affiliated with Mukhtar you will also be killed." I am just pointing out the general trend. Finally very few people were left.

Dear audience, I want to narrate an incident. When the young men of our nation were arrested they were punished with lashes. May be you have forgotten, I am however not used to removing such things from my memory. Even today the fire of the memories of those days would be burning in many hearts. I am talking about 1983, when they went to the prisons and lashes were rained upon them. Many foibles were used to create rift amongst them.

Some Mullah would approach them, saying, "Write a letter of apology, and we shall get you out of here. Your parents are crying for you. Give us authenticity and we will get you freed." Another agent would come

saying, "I shall get you freed on political grounds." They created chaos amongst 150 to 200 men. They would say, "You will get long sentences, nothing would be left for you in this world."

What was their aim? I am telling you all this so that you may beware of such persons, they are still there amongst you. Why did they do all that? They did that to show the authorities their control over their people. "We got the apology letters, that leader could not get it." All of it was done to get power, position and concessions. They did it to grab plots, to make buildings and flats. I regret to say that we still do not recognise them. We still do not have the insight to pin point them and throw them out of our sacred nation.

Dear audience, some persons went to the jailed zealots, and told them that their punishment had ended, they just had to sign a paper. They said, "What paper is this? Please show it to us." It was written, "We made a mistake, committed a crime of terror, because of which peace in the city was disturbed. We are sorry for the crimes that we committed, please forgive us."

The people with conviction are found every where. They said, "What is this! Our houses were burnt, our people were killed, and our mosques and Imambargahs were looted! Still we are considered as being guilty. Every oppression was practiced upon us and we should apologise? No! This shall not happen. Some time of our terms has passed, the rest will also pass." Those who had offered clemency were very annoyed. They said, "O.K, waste away in the jail. Every one will be freed and you will be left to rot here." Some persons commented, "What have you done? You have lost a chance for freedom."

Thank God that some valiant beings were there, who did not bow their heads, did not accept the term of the oppressors. They did not oblige those who just wanted to serve their own vested interest. In Ayat 23 of Surah Ahzab, God says, "Among the believers are men who have been true to their covenant with God. Of them some have completed their vow and some await. But they have never changed in the least."

Those times have passed but history has noted their protest. In a similar vein some persons approached the Koofis and said, "What are you doing? Mukhtar's era is finished." Mukhtar r.a had to seek refuge in the Governor House. Mausab Bin Zubair entered Koofah, and asked for Mukhtar r.a. He was informed that he was under siege in the Governor House. At that stage Mukhtar r.a really missed Ibrahim r.a. He tried to send a message to him, but it did not reach Ibrahim r.a. On hearing the rumours Ibrahim Bin Malik-e-Ushter r.a started towards Koofah. He kept on praying that he would reach Mukhtar r.a on time.

Mukhtar r.a had about six thousand people with him. He tried to convince them to stay with him. He told them, "They are luring you with false promises of amnesty. All of you have killed the murderers of Hussain a.s. If you will go under the command of Mausab, he might leave you, but the people of Koofah are not going to spare you. You will be murdered. If you listen to me, die while fighting, you will finish your mission of taking revenge from the murderers of Hussain a.s. Show some courage, for the last time and meet the martyrs of Karbala." No one answered, as they hoped to get amnesty from Mausab. Siege continued for six to seven days.

Tabari has written that Mukhtar r.a was such a

great fighter that inspite of the siege he remained defiant. In the end Mukhtar r.a decided to go out and die fighting like a martyr. He thought that the mission for which he had stood up was accomplished. Nineteen persons went out with him. I am not surprised that the majority did not go out to fight—I am amazed that as to how those Nineteen stayed steadfast in the face of imminent death. In the kind of atmosphere that prevailed, usually every body runs away. I am surprised at the courage of those who were ready to fight, in that thirst and hunger.

Mukhtar r.a gave a lecture to all those who were present in the fort, then he opened the door. Twenty people went out to lay down their lives while fighting the evil ones. They fought bravely and killed many men, but one by one they met their martyrdom. In the end only Mukhtar r.a was left.

History has noted that when he was the only one left alive, he attacked all the more fiercely. Finally when the lion of Ali a.s rested his back against the wall for a moment, two brothers named Tariq and Tarceeq first showered arrows at him, then they wounded him fatally with their swords, finally they cut off his head.

On the 27th of Ramadan in the 67th year of Hijra Mukhtar r.a met his martyrdom. Mausab Bin Zubair entered, 'Dar al Ammara,' the head of Mukhtar r.a was thrown at his feet. There is a story of several heads, I shall narrate it before you tomorrow. The six thousand persons, who had left Amir Mukhtar's side, he had told them that if they remained steadfast, some would meet their martyrdom, while the others might be saved. They however, did not listen to him.

All of them were arrested. They asked for clemency and told Ibne Zubair that they would fight for

him. Mausab wanted to pardon them however, the majority of Koofis were against it. "This is the murderer of my brother." "He murdered my father." The list went on and on, all of them were killed.

This is the result of cowardice. That is why it is said that through courage and bravery, a lot of damage is done to the enemy. A mass murder does not take place. If people just bend before a treacherous enemy, all are annihilated in a stroke. Death is imminent, it will come, if not today then tomorrow. It can catch a person anywhere.

Dear people if the conditions are adverse so what? We should know how to give up our lives with dignity. Are we not Karbalais? A couplet of Faiz Ahmed Faiz comes to my mind. It says:

If the conditions are adverse we shall sell our hearts and give up our lives,

People with hearts, are even such conditions not available in the land of my beloved?

Only those stay alive who stare death in the face. It is that style of theirs —the way they meet death head on, which stays alive in people's memories.

The six thousand, who deserted Mukhtar r.a, were killed, and the family of Mukhtar r.a was arrested. Some of his sons ran away, and joined Ibrahim Bin Malik-e-Ushter r.a who was on the way to Koofah. Mukhtar r.a wives were brought into the court. The first wife was Umme-Sabih Bin Jandab Al Farsi. The second one was known as Umra Binte Nauman Bin Bashir Al Ansari. Mausab asked them to denounce their husband, and say that he was a Kafir. Both the wives said, "No." They said, "A man whom we have seen praying whole night, crying out to God, asking for His help and forgiveness

and he fasted during the day. We cannot proclaim him to be an infidel."

Mausab asked Abdullah Bin Zubair that how should he treat Mukhtar r.a's wives. Abdullah Bin Zubair said, "If they do not brand Mukhtar as an infidel, kill them". Mausab called them and asked them if they would comply. Umme Sabit Bin Samra said, "If you are asking me at the sword point, I shall announce because of the fear of the sword that Mukhtar was an infidel." She was freed.

The second wife Ummra Binte Nauman said, "No! This is the time for martyrdom. I gave a promise to Mukhtar. The sword will hurt me for a moment, but as soon as I am martyred, I shall meet the Infallible Holy Ones. Why should I denounce Mukhtar I know he is a slave of Abuturab a.s. I am aware that he is a lover of Ameer-ul-Momineen a.s, and he is a passionate devotee of Hussain a.s. He is the one who has taken revenge from the murderers of Hussain a.s. Why should I betray him?" She proffered her head and was martyred.

The two wives showed different attitude. One got scared of death and betrayed her husband; the other gave up her life to defend his reputation. Mukhtar r.a stayed in rebellion for about eighteen or nineteen months. What happened with Ibrahim Bin Malik-e-Ushter r.a, we shall discuss tomorrow. There are some more questions those will also be answered tomorrow.

Mausab proudly sent the head of Amir Mukhtar r.a to Abdullah Bin Zubair, with his slave. The slave was also very happy that he would get good reward. Abdullah was saying his prayers in the great mosque of Kaabah. The slave gave him the letter and said, "Do you know what is concealed in this cloth?" Abdullah Bin Zubair

said, "I know it is the head of Mukhtar Saqafi. What shall I do about it?" The slave said, "give me some reward for bringing the news." Abdullah Bin Zubair said, "You may take this head away, I do not want to give any reward." He was an extremely stingy person. The slave said, "I left the head in the mosque and came away from there while cursing him."

Thus audience that was the end, of Amir Mukhtar r.a, his struggle, his uprising; the beginning of his rebellion and its end. The end when he declared that he had completed his duty, and was prepared to meet The Almighty through his martyrdom. That man definitely deserved Martyrdom, the Holy Death, which many covet but every one cannot achieve. Remember what Maula Ali a.s has said about martyrdom, "This is a special gift, it is a boon from God that He gives to the special beings. He gives it to the Momineen."

That is why you will find a plea in some supplications to prayers, "I do not want to die a death of protracted misery on my bed. O God! May I achieve death by martyrdom, May I be killed in the love of Ahl-e-Bait a.s." Once this thought embeds itself in the heart of a person, nothing can scare him. As I have told you already life or death do not annihilate a nation. Nations die when their passion and valour finishes. Nobody can finish a nation with positive feelings of fervour and conviction. Those who face death with valour, death can never defeat them. Those who learn to die in style—no power can defeat them or scare them. Every death brings a message of life for them. Dear people this is the philosophy of 'Azadari.' With this message I end this Lecture of today.

The philosophy of 'Azadari' and 'Karbala' is freedom from the fear of death. See how the lovers of

Imam Hussain a.s defy death. If you have a positive attitude about understanding Karbala, whenever Hussain a.s' name is mentioned a feeling of fervour comes to fore; The blood starts boiling.

Prophet s.a said, "There is such a warmth in the name of my grand son Hussain, it will keep on warming, the hearts of my Ummah till the day of judgement." When you take the name of Imam Hussain a.s do you feel any constriction? No! You can realise from this what kind of devout passion is attached to the name of Hussain a.s that will keep on warming the hearts of Momineen till the Day of Judgement.

We are probably nearer to that era. It is the need of the hour to remember this devotion and passion, and to divert it towards a positive path. Don't be scared of any worldly power. This is the caravan of Hussainis it will go on and on. An individual may leave, another will take his place, the march will continue. The person, who should be leading the caravan, is there; the actual leader, our Imam a.s, who is more concerned about the religion of God than us, he is there. Even if all of us left it would not matter.

This is the religion sent by God.

This is the school of Ahl-e-Bait a.s. It has been preserved with the blood of Ali Akbar r.a, Awn and Mohammed r.a.

It has been enriched with the sacrifice of Ali Asghar the innocent martyr and the likes of Muslim Bin Aqeel r.a and his noble brothers, his offspring, the offspring of Aqeel and Jaffer r.a and above all the offspring of The Holy Prophet s.a.

There are sacrifices of Bibi Zainab and Bibi Um-e-Kulsoom, the grand daughters of Prophet s.a.

The standard bearer of Hussain a.s who was martyred in Karbala, then the standard fell down. Bibi Zainab in a way became the standard bearer of the caravan of Karbala, in the leadership of Imam Ali Bin Hussain a.s. She said, "Brother Hussain a.s I shall go ahead, to spread the message of Islam for which you are giving your life." She took a pledge in Karbala, "It is very difficult that Yazeed would succeed in obliterating the message of my brother."

Dear people, the caravan of the prisoners, it is the first procession of Karbalais, of Azadaran-e-Hussain a.s, it is passing through the streets of Koofah. Zainab r.a is denouncing oppression and cruelty of her brother's murderers. She is brandishing the sword of her tongue against Yazidiyat. Remember an Azadari can not be called Azadari-e-Hussain a.s, till such time that it denounces suppression and subversion. Bares the face of an oppressor. Snatches away the veil of false humanity from the face of cruel tyrants.

The Lecture of Hussain a.s is protest against every Yazeed, all kind of oppression and barbarism.

It is this Azadari that gives one the courage to speak up for the right.

It is the miracle of Karbala, it is a gift of Hussain a.s.

It is a gift from Hussain a.s' companions like Meesam-e-Tammar r.a. If you are sincere to Hussain a.s, no fear would come near you. Some power may be able to cut your tongue, but it can not stop you from speaking out the truth.

Azadars Hussain a.s gave many sacrifices. He passed through so many tests, in the court of Yazeed. When the caravan of the prisoners entered the court, necks

of twelve prisoners were tied in a single rope. Yazeed kept on mistreating the head lying near his throne, suddenly his eyes fell on a small girl.

Why had Hussain a.s brought Sakinah with him? The court of Yazeed was the Karbala of that beloved daughter of Hussain a.s. That was Bibi Sakinah's test. Yazeed the cursed person saw that the little girl had one hand on her neck, with the other hand she was hiding her face. He asked Shimr, "Who is this girl?" The accursed Shimr said, "This is Hussain's daughter Sakinah." He called Sakinah in front of him, and asked, "Why is one of your hand on your face and the other on your neck?" Hussain a.s' beloved daughter said,

"Yazeed from Karbala till here a rope has been tied around my neck." Sakinah was very small, when they tied the rope; it was tied in such a way that it was around the neck of some prisoners, round the hands and feet of others. That was how they dragged them in the court of Yazeed. Bibi Sakinah said, "The rope has made a deep scar on my neck that is why, my hand is on my throat. My other hand is on my face, because my mothers and my aunts have long hair, they have hidden their faces with their hair. My hair is not that long, that is why I have hidden it with my hand."

Yazeed taunted the young child, "I have heard that Hussain loved you a lot." The child answered with pathos and dignity, "Yazeed why do you want to hurt me more, by teasing me in such a way? I have not slept properly since the day of Ashoora, as I always slept on the chest of my Baba."

Dear audience, imagine what the pages of history have recorded! You must remember, 'Sham-e-Ghareeban,' when Bibi Zainab went about calling,

"Sakinah! Sakinah! Where are you? A voice called out from a descent, "Dear sister, speak softly my daughter is asleep,"

Azadaran-e-Hussain a.s the end of her dress was on fire, blood was dripping from her ears, and she was running about the battle field, calling out, "Baba! Baba!

A body called out, "My dear daughter come here, come to me." When Sakinah found the wounded chest of her father she slept, Zainab r.a picked her up from there.

Bibi Sakinah told Yazeed that she had not been able to sleep since Ashoora. Yazeed the cold blooded said, "I shall believe in your father's love for you, if he would come to you, when you call out to him."

Dear audience, it is a famous narration, that when Sakinah heard that she raised her hands and called out to her father, "Baba Yazeed is trying to test my love for you. Save the face of your daughter."

When Bibi Sakinah called out to her father, Imam Hussain a.s' head rose up from platter. There was pin drop silence in the court. Sakinah was waiting; the head went straight into her lap.

When Bibi Sakinah received her father's head in her lap, she put her cheek upon his and said, "Oh Baba, you have come! Thankyou Baba, but tell me why did you leave me? Baba didn't you remember that I have always slept on your chest. Baba dear I have not slept since Ashoora! When I called out to you, the accursed Shimr slapped my face."

Lecture 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٣٣﴾

“Among the believers are men who have been true to their covenant with God. Of them some have completed their vow, and some await. But they have never changed in the least.” (33:23)

Dear audience, there are some questions, I shall answer the shorter ones now. The longer ones I shall try to answer during the Lecture. One question is “Why is the tomb of Bibi Zainab r.a situated in Syria?” In fact this is a topic to be covered in an entire Lecture. I shall however, give the answer in a short form. After the incident of Karbala the Caliphs called Imam Zainul-Abideen a.s to Syria, twice or thrice. They were always suspicious that Imam a.s might be making a plot to overthrow them. Every time Bibi Zainab went to Syria with him. At the time of her martyrdom she was in Syria.

There is another version that states that she died in Egypt. There is a tomb over there called, “Zainabia.” This is the shortest possible answer to this question. Now there is another question, “Did Bibi Zainab r.a settle in Syria?” This question has already been answered in the previous one. She did not settle over there, she had just gone on a trip.

There is a point that I must mention over here. There is a custom amongst us to commemorate various days. Do go ahead, however discuss in depth, the

particular Masoom a.s or the personality that is being remembered; whose birth or death is being commemorated. In some places people do not know much about them except for a few incidents that are well known, and are told repeatedly.

I regret to say that in many cases a Lecture is just a customary narration. Through out the year, when you hold a Lecture or Milad, about certain persons, talk in detail about them, then this difficulty would not arise. The Milad for Bibi Zainab r.a's birth is held in Shabaan. The Lecture for her martyrdom is also held. Huge posters are put up.

There are programmes with large gatherings. When you call a person to address such meetings, ask him/her in advance to speak in depth about that great personality; then they would be able to prepare themselves and pass on information to the audiences. People should be familiar with the history of the infallible Imams a.s, and also know about the life of those who have given sacrifices for Islam. As I said before incidents of Karbala have been confined to ten minutes of, 'Masaib.' It is not bearing satisfactory results, please enlarge the canvas. Encompass it around your whole life. When you surround yourself with this message, you will see the results.

Today there is a big crowd of children and young persons, I am surprised at their fervour and passion. So far as the adults are concerned—an acquaintance of mine comes from Kharadar, with his children. I was very happy that he was here to listen to my recital of Lecture. When I asked him, "Why do you come so far?" He replied, "One gets a good snooze in your majalis," (Jokingly, of course). I however understand that the adults are here, to

avoid the tensions of life and spend a peaceful hour in the Lecture. I am however, very impressed and surprised about the children. The only conclusion that I can draw by their presence is that whatever, little effort I have put in these Majalis has not gone waste. My heart and conscience are satisfied to a certain extent.

Dear audience, I concluded the Lecture of yesterday, with the martyrdom of Amir Mukhtar r.a. I have reserved today for the great person who survived Mukhtar r.a. It is surprising that very little material is available about Ibrahim Bin Malik-e-Ushter r.a. Today I went through a book written by venerable Najmul Hasan Kararavi. There are however quite contrary events, found even in that book. I shall present the two versions about the death of Ibrahim r.a. I have however, reached a conclusion, I am sure that when you will read those books you will also reach the same conclusion.

Ibrahim r.a was such a great fighter that he fought till the last drop of his blood. Where did he go after that? Was he martyred in the last battle, or he went away some where? That much is sure that he was there in that battle. What end did he meet? There is no mention of that found anywhere. I scanned about eighteen to nineteen books, but I could not get any authentic information. I shall however, try to present the incidents of his later life in front of you. The Holy Fighter, the son of Malik-e-Ushter r.a was a student of Maula-e-Kainat a.s.

Dear audience, I had mentioned that two sons of Mukhtar r.a had escaped from Mausab Bin Zubair, one was Sabit Bin Mukhtar r.a and the other was Hakam Bin Mukhtar. It is said about Hakam that he went in some other direction. Amir Mukhtar r.a had advised them not to stay together, as there was danger in that. Later on in

his old age, when the furore over Mukhtar r.a's uprising had died down, he went to Imam Mohammed Baqar a.s. Imam a.s was in a barber's shop. He sat down and held the hand of Imam a.s with reverence.

Imam a.s asked, "Who are you?" He said, "I am Hakam the son of Mukhtar r.a. Imam a.s embraced him. He asked, "Son of the Prophet s.a, people say strange things about my father. I want to know from you, as to what is the reality. Whatever you say I shall consider it to be the final word." Imam a.s said, "What do they say about your father?" He said, "They call him a liar, an infidel and a lot more."

Imam a.s said, "Hakam isn't it enough for you that my father settled the, 'Mehr,' of my mother from the money that your father had sent to him. It means that Imam Sayyad-e-Sajjad a.s gave the marriage money of his wife from that money. He said, "Mukhtar healed our wounds to some extent. He provided money for the repair and building of our houses. He provided such conditions that we settled peacefully in our homes."

Hakam Bin Mukhtar kissed the hand of Imam a.s and went away. He was satisfied with what he heard from the Imam a.s, he no longer cared for what others said. Aqa-e-Darbandi has copied a Ziarat for Mukhtar r.a, from Sheikh Mufeed. You know that the Ziarat-e-Maasoor have been copied from the infallible Imams a.s. Sheikh Mufeed is the one to whom Imam-e-Zamanah a.s sent a written message with his stamp.

Aqa-e-Darbandi has written about Mukhtar r.a, "One who says Ziarat of Mukhtar r.a will get the reward from God." Since the name of Sheikh Mufeed has been mentioned, just two sentences about him. His status is such that Imam a.s of our times is writing to him. How

are we treating him? Who so ever wishes criticizes him, even from the pulpit. They make fun of him, declare him as being an ignorant person. This is the standard of our nation today. People listen to them, appreciate and raise slogans.

What a deplorable situation! When the narrator is asked, "Why did you do such a thing?" he says, "What should I do? People are listening. Till such time that they listen, I shall speak in this vein, and keep them happy. I criticize Sheikh Mufeed and Sheikh Kulaini, they enjoy it."

Dear audience, narrators are not the only ones at fault, you are also to be blamed. You invite them and request them to sit on the Pulpit. Thus we are equal partners in this crime. Yes it is a crime, those who are the vice regents of Imam- e-Zamana a.s, they are the ones who have strengthened the walls of religion are being made fun of. They safeguarded the religion during the days of, "Taqqayiah." They are the ones who have brought Azadari to the present era. What shall I say? I do not want to say a lot; however, I shall give some points.

The revered Mujtahideen and Marjah are made a target of mirth. If one is not happy about it, that person is told to keep quiet. There is a technique, when you want to lessen the status of a title, attribute those titles to all and sundry, even to ignorant persons. I am telling you this is a plot, or rather a part of a greater scheme. When you want to lessen the exalted status of a title, associate it with an ignorant person, it would lose its significance. Every body will start saying that the others would also be like the ones in front of them.

A spiritual status that has been defiled is there before you. Another spiritual status is also being

demeaned now. Whosoever wishes, keeps a beard, wears the headdress and declares himself to be an Ayatullah. A person whose being a Shiite is not confirmed as yet has started calling himself an Ayatullah. Within three years he has become a Marjah. As Abudar Ghaffari r.a said, "These offspring of Jews, they will teach us our religion." In their own house they do not even know, how many sects are there. First teach your own people about one sect, and one religion, or denounce their beliefs. If there are five individuals in a household, all five have different beliefs, politically as well as religiously. So he is the latest Ayatullah!

Dear audience, I have told you that I speak out whatever is there in my heart. I do not care whether anybody likes it or not, as long as it promotes righteousness. I try to stay away from contradictions. It is however, mandatory upon me to defend the Grand Marajah. When you have given the right to those wretched people, to demean the spiritual personalities from the pulpit, then I also have the courage to give a befitting reply to them. All and sundry cannot be allowed to cross the limits of respect and decorum in such a manner. Taking the people for granted, and thinking that they would listen to whatever was dished out to them, such situation should neither be accepted, nor allowed. The entire nation is not so weak that whatever, they are told, they would take it sitting down, and not show any reaction.

Dear audience, Sheikh Mufeed r.a copied the Ziarat of Mukhtar r.a the valiant fighter of Hussain a.s, the avenger of the death of Prophet s.a's grandson. Sheikh Mufeed r.a wrote about the Ziarat of Mukhtar r.a that whoever says it would get the reward from God Almighty

This is the status of Mukhtar r.a. Mukhtar r.a had told Sabit Bin Mukhtar that he must join Ibrahim Bin Malik-e-Ushter r.a. Sabit met Ibrahim along with the son of Sulaiman Saroo Khazai r.a, named Mohammed Bin Sulaiman. In this way the lovers of Ahl-e-Bait a.s started gathering around Ibrahim r.a, who had come out of Mousal. When Ibrahim r.a learned about the martyrdom of Mukhtar r.a he went back to Mousal.

The confusion in the historical versions, which I wanted to bring before you, was about two names that have been mentioned towards the end of this episode. In the list of those who helped Ibrahim r.a are two names about which I was puzzled. One is the grandson of Zaid the martyr Hasan Bin Yahya Bin Zaid.

It is authentic history that Zaid the martyr was born in 68th or 69th year of Hijra, and the battle that Ibrahim led was fought between the 70th to 75th year of Hijra. At that time Zaid r.a was just a child, thus how could his grandson have been there?

There is another name that of the grandson of Abbas r.a the standard bearer of Hussain a.s, Hasan Bin Abdullah Bin Abbas. This also does not seem plausible. Abbas r.a was about thirty-six years old in Karbala. One or two of his sons survived him, they were about sixteen or seventeen years old. Thus in 70th or 75th year of Hijra, his grandsons were not old enough to fight along side Ibrahim r.a.

When you read history, you come across certain incidents, which persuade you to do more research. It is possible that the incidents of Ibrahim Bin Malik-e-Ushtar r.a's uprising and Zaid r.a's uprising got mixed together.

When Mukhtar r.a met his martyrdom Mausab Bin Zubair occupied Koofah. He wrote to Ibrahim r.a. "I do

not have any quarrel with you, now I have full control over Koofah. I have great regard for you and the war has ended. I want you to join me. If you help me against Abdul Malik Bin Marwan, then I shall not touch Mousal and the surrounding areas, where lovers of Ahl-e-Bait dwell, I shall leave them alone.”

Tabari has written that Ibrahim r.a accepted the proposal. Dr. Zakir Hussain has also written that Ibrahim r.a said, ‘Yes,’ to Mausab’s suggestion. First I shall give you the details of the version given by Tabari and the likes, later I shall present the other point of view.

When Abdul Malik Bin Marwan found out that Mausab Bin Abdullallah had occupied Koofah and Ibrahim r.a had joined him, he was alarmed. He knew about the battle between Ibrahim Bin Malik-e-Ushter r.a and Ibne Zaiyad, where he and his men had killed eighty thousand foes. He was really terrified of Ibrahim r.a. He was quite nervous about the situation. He gathered all the important persons and said, “Look Ibrahim Bin Malik-e-Ushter and Mausab have joined forces. It will become a very serious problem for us. Before they advance towards us, we shall proceed in their direction.”

He attacked Iraq with an army of several million. I am telling you about one facet of history. I am doing this because we will have to connect both the versions. It is possible that Ibrahim r.a adopted that course of action to save the lives of the Saadaat and Momineen. I do not say that it is a totally false version. May be he sided with Mausab to save hundreds of thousand Shias. He was made the commander in chief.

The Koofis behaved in their characteristic manner. They were a faithless nation except for a few, who were with Sayyad-us- Shohadah a.s. First they were with

Mukhtar r.a, then they went over to Mausab Bin Zubair's side. Abdul Malik's spies reached there.

They started buying the fidelities of the people. There were thirty big groups. They said that if there were war, they would leave Mausab and join Abdul Malik. Abdul Malik Bin Marwan wrote to Ibrahim Bin Malik-e-Ushter r.a, "If you come to my side, and leave Mausab, I shall hand over the city of Basra to you. Ibrahim r.a gave that letter to Mausab. He said, "Look this letter has come for me. Many of your other Generals would also have received such letters, but they have hidden them. Remember they will leave you in the middle of the war." He asked, "Ibrahim when you have received such a lucrative offer, why didn't you hide this letter from me?" Ibrahim r.a said, "Our faith does not allow us to show treachery in the field of war." Mausab respected him all the more for it. He made him the commander in chief of his army.

The war started, and people started shifting alliances. Ibrahim r.a kept on fighting. Abdul Malik Bin Marwan was concerned that Ibrahim r.a should meet his end as soon as possible. Mausab sent a chieftain to help Ibrahim r.a, it was either Muslim Bin Umru Bahili or Ettab Bin Warqa. When Ibrahim r.a saw him he recited, "Inna llahahe wa inna illahi raajium."

He said, "Musaub I told you not to send him for my help." He left Ibrahim r.a and went over to the other side, along with his men. Ibrahim r.a met his Master, with some of his faithful men. This is the first version. It is said that Mausab used to cry repeatedly, "Where has Ibrahim gone?" Then he called Urwa Bin Mughaira, a man who used to recite the incident of Karbala in a very tragic tone.

You must have noticed that some people have very affective voices, such that a person drowns in them. Some people recite Nohas and Marsias in such heart-rending manner that audience starts crying. When Mausab saw that he was facing imminent defeat, he called Urwah Bin Mughaira and asked him to recite the incidents of Karbala in front of him. He said, "Tell me when all the companions of Hussain had met their martyrdom, How did he fight after that? What happened to him?" Mausab Bin Zubair was sure that he was about to meet his end. Towards the end a person usually accepts the truth to a certain extent.

Mausab was a brave man. In order to seek inspiration he wanted to hear about the incident of Karbala. Now look at the irony of the situation, he was from the opposite camp, he murdered Amir Mukhtar r.a. He did not help Imam Hussain a.s, his brother was also an enemy. He was however, aware of the fact there was such strength in Karbala that when narrated in front of him, it would create such fervour in him that he would not regard death, as a fearsome entity.

Dear audience, this is Karbala. Even Mausab understood Karbala. Urwah started reciting the incidents of Karbala. Mausab's strength returned and he died while fighting. Who killed him? Yesterday I pointed about the family feuds. Look where prejudice and bigotry lead. Mukhtar r.a's cousin Zaida Bin Qaddamah was there with the army of Abdul Malik Bin Marwan. He was waiting for a chance to kill Mausab, as he was the murderer of his cousin.

Islam or Shariah does not recommend that kind of idea. I am talking about the atmosphere prevailing at that time. The roots of the tribal system were so deep

that inspite of the advent of Islam; bigotry and malice had not left the hearts. When Zaidah Bin Qawammah saw injured Mausab, he killed him and severed his head. He said, "This is the revenge for my cousin Mukhtar." Mausab finally met his end.

Abdul Malik reached the governor house of Koofah. He was sitting on the throne when Mausab Bin Zubair's head was brought in and thrown at his feet. A man named Abdul Malik Bin Omair was sitting there. He said, "Amir while sitting over here I remember some strange happenings." Abdul Malik Bin Marwan asked him as to what they were. He said, "Some time back I was present in this court. Ibne Zaiyad was sitting on the throne. The head of Prophet s.a's grandson was at his feet. After some time, I saw that Mukhtar was sitting in the same place, and Ibne Zaiyad's head was at his feet. Some time passed when I saw Mukhtar's head at Mausab's feet in the same place. Today I can see his head at your feet Abdul Malik, I am afraid that tomorrow your head would be under some one else's feet.

Abdul Malik was so scared that he ordered that the Amiri Palace should be immediately demolished. Thus the Governor House of Koofah was raised to the ground in this way. Now they point out its sight, where only remnants are left. Though it is doubtful that it is the same place, as Abdul Malik Bin Marwan had some thing else built over there. May be the sight pointed out, as the Governor House was the house of some well off tribal chief.

Abdul Malik destroyed the palace knowing the nature of the Koofis, as to how they changed alliances. Dear audience, the habit of changing sides is a reality often observed. When a person has conviction he remains

steadfast. Whether others support him or not he does not leave the support of the right cause. God has not made you solely responsible for saving the religion. There is no such faith that can be saved by a single person.

Your responsibility is to keep on treading the right path. Follow the Prophets a.s and the infallible Imams a.s. Do not care for the result, as the result is not our responsibility. According to the school of Ahl-e-Bait a.s, if it is rightful to support some one, go ahead. One should not become a rolling stone, as it gathers no moss, but just rolls from one place to another. When they see difficulties on one side, they move over to the other side. When the same fate awaits them over there, they try to roll back. Then they start complaining, "We supported them fully, yet we did not get any Ministerial or advisory post."

This is not a hypothetical statement, it is happening in reality.

If a nation, which has a population of hundreds of millions, and is still weak, there has to be a reason. Whenever any one wants to blackmail them, they are successful. They easily get impressed with others ideas, with out judging their worth, "You join that person, all your woes would be solved," "If you help that politician your problems would be eased out."

Please Momineen, stay with Hussain a.s, stay with Ahl-e-Bait a.s, the world will be under your feet. Why are you unable to grasp this small point? To move ahead, the above was one version of Ibrahim Bin Malik-e-Ushter's story, in which he was martyred in the end.

The other version says that was not possible. When Mausab did not spare those six thousand persons in Koofah, then how could he have left Ibrahim r.a, who

was their leader and General? He played the most prominent role in killing the murderers of Hussain a.s. How was it possible that Mausab murdered those six thousand men, as no Koofi was ready to forgive them, but they forgave Ibrahim r.a. Moreover how could Ibrahim r.a fight for the man who had murdered Mukhtar r.a? The second version about the end of Ibrahim Bin Malik-e-Ushter r.a, narrates facts from the history. It goes like this, when Ibrahim r.a heard about Mukhtar r.a's death he stayed where he was. Sabit Bin Mukhtar, Mohammed Bin Sulaiman Khazai and other faithfuls were with him. He made his plans carefully, as he was not connected to any ruler.

In Iraq there were Abdullah Bin Zubair and his brother. In Syria there was the reign of Abdul Malik Bin Marwan. He was stuck between the two. He moved from Mousal through Takhreet. There was a place known as Jazeera he went there. Now I am not sure whether by, "Jazeera" it is meant Aljazair of today, or it was some other place. He started gathering his men over there, in order to free the Shias of Koofah and Iraq. He gathered five to six thousand men. Abdul Malik surrounded him, from all sides. His men met their martyrdom one after the other. There are two stories about Ibrahim r.a's death. It is said that he left for some place in a boat, and after that nobody heard about him. This kind of disappearance is not escape. If you have any interest in history, and I am sure you have some interest in this subject, you must have heard about Jalaluddin Khawarizam Shah, a brave character of history.

We are not concerned with his religious background. He was the one who made a wall to stop *Changez Khan* from entering his country. *Changez Khan*

wanted to kill him some how or the other. When the Khawarizam Dynasty came to an end because of his father's incompetence, arrogance and shortsightedness, even after that he kept on fighting for years. He tried to gather the Muslims on a single platform. He sent letters to various Muslim rulers. The Muslim Sultans were not bothered. In the end he ran away but he did not give himself up to *Changez Khan*.

It is said about Ibrahim Bin Malik-e-Ushter r.a that he went into hiding, hoping to gather some Momineen to fight the oppressors. Another version is that all of them made their graves. When they were martyred, the ones who were left alive buried the dead ones. Ibrahim r.a was left in the end. He was badly wounded. He went and lied down in the grave at night and died there. Thus in the history there are three accounts of Ibrahim r.a's end, I have narrated all three. The common point is that every where history has written that he was a General, who was a shining star of valour, and his name will remain alive till the dooms day. Here we come to the end of this aspect.

Dear audience, if some research is done about Ibrahim Bin Malik-e-Ushter r.a's presence in Algiers, his grave would be found. In fact a Momin, who lived in Algiers for some years, has confirmed that. He says that there is a Ziarat over there, which is visited by many people. That Momin brother also went there. The name on that grave was, 'Ibrahim Bin Malik-e-Ushter r.a.'

Now I want to connect my narration to the first Lecture. If the details of the first Lecture are there in your mind—I had said, there are two kind of people in a nation. It is the same case with our own people. It is very clear that Azadari is also of two kinds, Majalis are

of two types, it also goes for the tears and love, it can be subdivided, but there are two main categories. Now we have to decide, to which class we want to belong to. Karbala happened in the 61st year of Hijra. Now what is mandatory upon us after that?

You will say that the answer to the above question is very simple. It is essential for us to arrange Majalis and do Maatam. This is what we are doing after Karbala. I say what is the big deal if we arrange Majalis and do Maatam? We were born to mourn Hussain a.s. If this is our only obligation for Karbala, then Mukhtar r.a, Sulaiman Saroo Khazai r.a, Ibrahim r.a and so many other Muahideen what were they doing? They could also have said that Azadari was the only compulsion upon them. There was no need to do anything else.

It is crystal clear now as to what are those two types. In the first category are those, who know that Karbala did not finish after Imam Hussain a.s. Hussain a.s made his sister Bibi Zainab responsible for the caravan, under the leadership of his son the forth-infallible Imam a.s. This is a class that believes that the mission continues. This is the type of Mukhtar r.a, this is the strata from which Ibrahim Bin Malik-e-Ushter r.a arose.

A Momin asked that on the way to Syria a Momina addressed the head of Hussain a.s and said, "I shall take your revenge." I told you that it was Farah Binte-Malik-e-Ushter. Her protest was not the only one. They all form a chain, Mukhtar r.a, also being one of them. There is an incident known as Darat-us-Sadaf. There was a Momin girl of eighteen years. When she came to know that the caravan of Hussain a.s' family was passing from her village, she gathered fifty men of her neighbourhood.

She put her wrap upon her head, came out of her house and encouraged them to fight till death.

Momineen this is the history of Shiites. We should not allow Shiaism to become a joke. Our history has a crimson hue since 1400 hundred years that is since Karbala till the present times. Our infallible Imams a.s, scholars, and all other Momineen, almost every level of society has nurtured this sapling of faith. This religion has not been given to us as charity. We have not begged people to allow us to establish Azadari and Maatam.

The day I would have to ask some one to help me in Azadari and Maatam I would leave this religion. I am a believer in the cause of Hussain a.s. Till such time that I have courage I shall mourn him. If God forbid such a time comes when mourning of Hussain a.s would not be possible, I would like to embrace my end like the martyrs of Karbala.

It is our responsibility that we should rely upon our own resources for Azadari, i.e all kind of resources. We don't have to beg for it. Only those persons beg who have some kind of vested interests. Their own self-interests come in between. Mourning Hussain a.s is our birthright, we know how to commemorate the remembrance of Karbala with dignity or give up our lives like Ibrahim Bin Malik-e-Ushter r.a, and others like him.

Dear People do not put a black spot, upon your history which is red with the blood of the martyrs. This is the History of Mukhtar r.a and Ibrahim r.a. It is the history of Zaid the Martyr. It is the history of pure and ingenious souls. This is the history of the persons like Shaheed-e-Awwal to Martyr Arif Hussaini. They gave their blood; they listened to the voice of their conscience.

Tell me how did the Azadari continue in the six

hundred years of the bloody and subversive rule of Banu Ommayyads and Banu Abbas? Momineen were not allowed to mourn Hussain a.s openly, but they did it, secretly. The conditions were such that they could not even keep the names of their children upon the names of Ali a.s, Hasan a.s and Hussain a.s.

That was how many of our predecessors lived for six hundred years. So many centuries of oppression could not stop them from taking the name of Hussain a.s. You become dejected in a few months or years. Why is that? Those were your ancestors, remember them. We are the descendents of those who could take out no procession, were able to hold no Majalis, neither do Maatam, nor had permission to utter their names. As much as they suppressed it for six hundred years, after Banu Abbas it spread very rapidly.

Today Hussain's death is being commemorated in all the Four Corners of the world. Whose achievement is this? It is the achievement of those ancestors of ours. They were entombed alive in the walls, drowned in the rivers and canals, there was a blood bath—but the evil ones could not make them give up the love of Hussain a.s.

The main aim of my choosing this topic was to give the message, that we should keep our dignity intact, then you will see that Hussain a.s will shoulder the responsibility of his mission himself. His mother safeguards the memory of her son's sacrifice. First and foremost God has taken the responsibility of protecting this memory and keeping it alive.

Dear audience, I repeat a sentence of mine, don't ever think that the remembrance of Karbala is alive because of you. By God we are alive as a nation because

of the memory of Hussain a.s. It is the commemoration of Karbala and the achievements of the martyrs, which have given you, honour. It has given us life, it keeps the warmth of life in our veins, and we do not give it life.

Dear audience, how ungrateful would we appear if we were not grateful for what Hussain a.s has given us. I talk about his life and get a status for that, recite a Nohah for him and get respect for it, read his Marsia and get honour, all this is because of affiliation with Hussain a.s. Then if I am disloyal to his memory, I am unable to give it due honour, wouldn't it be treacherous? The demand of faithfulness is that keep the bond of love and loyalty, even if you die for it, it would keep you alive, this is the greatness of Hussain a.s.

Today is the last Lecture, a few sentences for the martyrs of our times. Some people say, "Look what happened, so many have been killed." What are you talking about? Can this blood of the martyrs go waste?

Dear people, this is the miracle brought about by the blood of the martyrs, that the fervour for the mourning of Hussain a.s is increasing. The souls of those martyrs must be happy, that the reason for which they laid down their lives is growing stronger. What is the main aim? Whether we are there or not the mission of Hussain a.s should go on. Those who have laid their lives for the love of God, Prophet s.a and his progeny, always remember them, as their sacrifices have made it possible for you to hold these Majalis.

They are there with you as if they are alive, no one can kill them. Maybe my style was a bit severe at times, but I did not mean to hurt any body. I just wanted to present before you, what I felt. I pray that God may help us in finding a way to unite, and work for the welfare

of our religion and country. Wherever the Muslims are oppressed, I wish we would be able to help them. The human beings whether Muslims or Non Muslims who are suffering at the hands of imperialism and tyranny I wish we would be able to do some thing to lessen their suffering.

Today I want to give condolence for the death of Hussain a.s' young daughter. The daughter, whom Hussain a.s, used to call Sakinah; which means, peace of heart. I told you about her that she might have fainted after Karbala, because of weakness, but she could not sleep. She herself said, "I have not been able to sleep." She could not sleep because she was used to sleeping on her Baba's chest.

Dear audience, I often think about this miracle, and it is no less than a miracle, the constant mourning of Hussain a.s. If a person's dear one dies, How many times do you give condolence? Even the close relatives overcome the tragedy of death with the passage of time. But in the mourning of Hussain a.s same things are repeated again and again, yet our feelings are as raw. If a person has some wisdom he would understand the miracle attached to this incident.

Any person who has a feeling heart cannot remain unaffected. Bibi Sakinah used to sit at the door of the prison. A prison, that had no roof. It was cold at night and hot during the day.

Every evening Sakinah used to sit at the prison door. She would ask the passers by if they were from Iraq, Karbala, Najaf or Madinah. She asked that because she wanted to send a message to her great grand father, grand father and father. She wanted to tell her father to come to her.

One night the child was very agitated. When the sun went down she became more unhappy, she was crying profusely. She said to her brother Sayyad –e –Sajjad a.s, “Dear brother today I cannot bear to be away from my Baba. Dear aunt I cannot stay away from my Baba. Mother dear my Baba’s memory is all the more poignant today.”

Every body was trying to console her. At last she fainted for some time. When she came back to herself, she said, “Dear brother my Baba came to me just now. He said he was as sad without me as I was without him. He said I shall be going to him in a short while.”

Dear mourners, Sayyad-e-Sajjad a.s realized that the time for Bibi Sakinah’s Martyrdom was approaching. The child started crying loudly. The prison guard came and asked them to tell the child to be quiet as she was disturbing the sleep. Sayyad-e-Sajjad a.s requested him, “Look my sister is very sad and agitated today. If you can bring my Baba’s head for a little while, she would be a bit pacified. You will also sleep in peace.”

The message was given to the stone hearted evil ones whose sleep was being disturbed, to sleep in peace they allowed the head of Sakinah’s Baba the Grand Martyr to be brought to Sayyad-e-Sajjad a.s in the prison. The ailing Imam a.s kissed his Baba’s head and eyes, then he called out to Bibi Sakinah, “Look Sakinah Baba’s head has arrived.”

Dear mourners, the child took her beloved father’s head in her lap and sat on the ground. She kept on repeating, “Baba I will not let you go now! Baba, don’t leave me, I cannot live without you.” Sakinah kept on weeping. Suddenly Sakinah stopped crying and kept her face upon her father’s face.

All the prisoners were happy that she was at peace. Bibi Zainab and Bibi Rabab were satisfied that the coming of her father's head comforted the child. Suddenly my forth Imam a.s weighed down, and depressed by his family tragedy and the conditions prevailing for the Muslims, recited, "Innaa lillaahe wa inna illayhi raajium." The ladies were startled. Bibi Zainab asked, "Dear nephew what has happened?" He replied with a heavy heart, "Dear aunt Sakinah has gone into an eternal slumber. She will rise from here on the dooms day."

Dear mourners, a few sentences more The orders for the freedom of prisoners were given. Mourning started, yes dear audience, the mourning started, almost a year after Karbala! It was the height of oppression; Prophet s.a's family could not mourn their dead in a Muslim land for almost a year! The heads of the martyrs were returned, the looted baggage was returned.

There is a very old Nohah for this situation, two lines of which I would like to translate here with the permission of Maulana Sahib:

In Karbala when the Muslims looted, what did they loot?

Ali's daughter's wraps have come in the impounded baggage!

These are such eloquent lines that they contain the entire extent of the suffering, tragedy and affliction of our forth Imam a.s and the ladies of Prophet s.a's family, from Karbala to Syria.

The mourning started, Syrian women came for condolence. The camels were brought, and the mounts were ready. Bibi Zainab r.a said to her nephew, "Dear nephew I cannot find your mother Rabbab any where." Sayyad-e-Sajjad a.s said, "Dear aunt I know where she is, come with me." He went to the prison, where they

had stayed for a year. They saw that Rabbab r.a was there, she was embracing Bibi Sakinah's grave and saying, "My dear child have you heard we are free now. Sakinah the mounts are ready, we shall be proceeding to Madinah, and every body is ready to go. Dear daughter it was your great wish to go to Madinah, look all are waiting for you. How will your mother proceed without you?





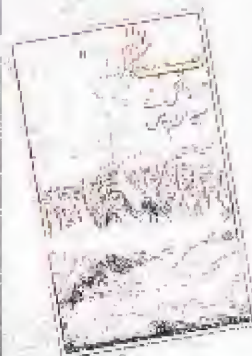
The latest creation, Amir Mukhtar, by my nephew Moulana Hasan Zafar is about a revolutionary soldier who drew inspiration from the earth-shaking events of Karbala. Amir Mukhtar brought about a revolution by not undoing chains but by breaking them. Hasan Zafar has dearly revealed his own revolution in writing about this revolutionary soldier.

As far as I know this book is a collection of a series of speeches delivered by the Author on the subject of "Amir Mukhtar". I do appreciate that it is a tough job to transform speeches into written words as the style of the two forms of expressions are different.

Hasan Zafar performed this task admirably well. It is an excellent work that will keep his name alive long after he passes away. May Allah grant further brilliance to his scholastic efforts. And also may he Ba Tufail Muhammad Wa Aale Muhammad grant that his writings remain standards of revolutionary awakenings and nobility.

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